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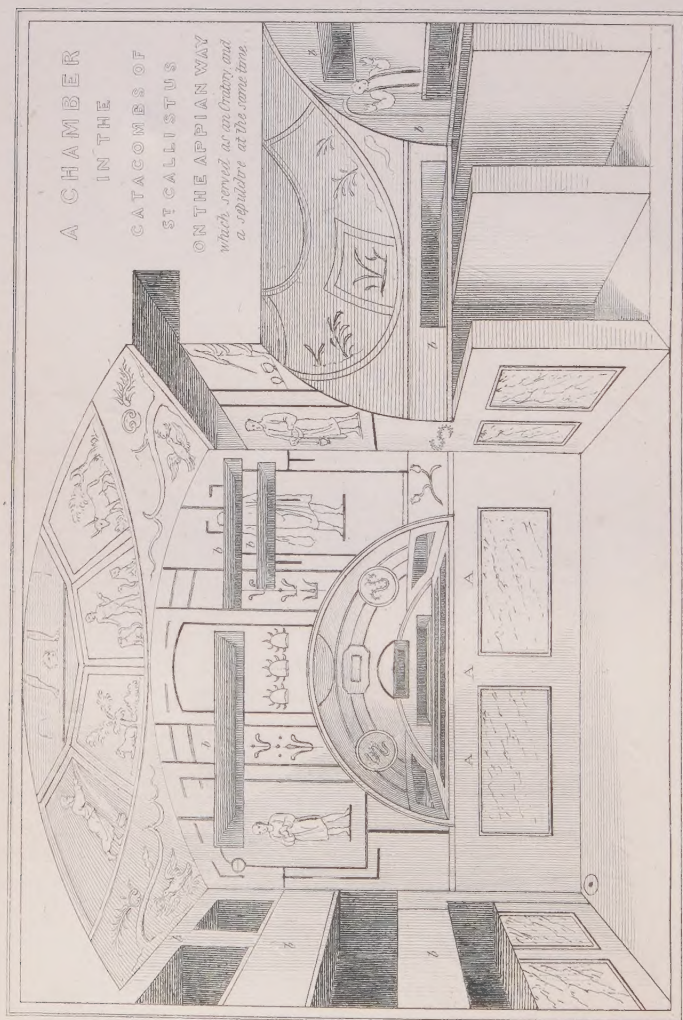
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Engraving

AAA The altar over the tomb of a Martyr.
b b Niches pierced in the walls through the fresco-paintings to receive the bodies of the Martyrs.
London Printed for C. Dobson. 1851.

HIERURGIA;

OR

TRANSUBSTANTIATION, INVOCATION OF SAINTS,
RELICS, AND PURGATORY,

BESIDES THOSE OTHER ARTICLES OF DOCTRINE SET FORTH IN

The Holy Sacrifice of the Mass,

EXPOUNDED;

AND THE

USE OF HOLY WATER, INCENSE, AND IMAGES,

THE CEREMONIES, VESTMENTS, AND RITUAL EMPLOYED IN ITS
CELEBRATION AMONG THE LATINS, GREEKS, & ORIENTALS,

ILLUSTRATED

FROM PAINTINGS, SCULPTURES, AND INSCRIPTIONS FOUND IN THE ROMAN CATACOMBS,
OR BELONGING TO THE EARLIEST AGES OF FAITH.

BY D. ROCK, D.D.

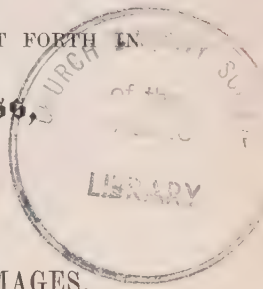
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TO

JOHN XVI. EARL OF SHREWSBURY,

EARL OF WATERFORD AND WEXFORD,

HEREDITARY LORD HIGH STEWARD OF IRELAND,

&c. &c. &c.

THIS

SECOND EDITION OF THE HIERURGIA

IS INSCRIBED,

AS A FURTHER TESTIMONY OF THE EDIFICATION DERIVED FROM A LONG AND NEAR
INSPECTION OF THOSE NUMEROUS VIRTUES WHICH SANCTIFY HIM AS A
CHRISTIAN, EXALT HIM AS A NOBLEMAN, AND ENDEAR HIM TO EVERY
ONE WHO HAS THE HAPPINESS OF HIS ACQUAINTANCE ;

AND

TO ERECT A MONUMENT OF THE GRATEFUL, AND OF THE RESPECTFUL BUT
SINCERE ATTACHMENT OF THE AUTHOR,

DANIEL ROCK, D.D.

BUCKLAND,

June 18, 1851.

P R E F A C E

TO THE

S E C O N D E D I T I O N .

OF the more intelligent and inquiring amongst our Protestant fellow-countrymen, several have occasionally manifested a desire to see a manual which not only contained the prayers, but explained the ceremonies, and elucidated the doctrine, of the Mass. The purport of these pages is to fill up such a deficiency in the number of those well-composed and highly useful expositions of Catholic doctrine which we already possess.

The work is divided into two parts; the first of which embraces the Ordinary of the Mass, in Latin and in English, to which are appended notes explanatory of the ceremonies and the ritual of the Liturgy. The second part contains dissertations on the doctrine of the Eucharist, as a sacrifice and a sacrament; on the Invocation of Saints; on Purgatory; on Images; on Ceremonies; on the Vestments, and the history of their origin and gradual change to their present form; and on the several points of ritual and disciplinary observance.

The Roman Catacombs are precious and highly interesting to every true believer in the Gospel, from their having been the burial-place of the holy martyrs and primitive Christians,—from their still exhibiting the very subterraneous chambers in which the earliest followers of Christ at Rome were accustomed to assemble on the Lord's day, in order to assist at, and partake of, the Eucharistic sacrifice,—and from furnishing a residence and refuge to the popes, the clergy, and the faithful in general, during more than twelve fiery persecutions. The Basilicæ erected by Constantine in the old capital of the Roman empire, and by his immediate successors and pious individuals, in the same city and in other parts of the Italian peninsula, are also highly valuable. United together, the catacombs and ancient churches of Rome and of Italy in general constitute a wide and fertile field of monuments, both curiously interesting and serviceable alike to the theologian, the ecclesiastical antiquary, and the artist. Over any part of this diversified region, the British reader has seldom, perhaps never, been conducted, while making those inquiries, and prosecuting those investigations, on litigated articles of doctrine and discipline, which in every other quarter have been directed in the most masterly and able manner, and display the fruits of long and toilsome research over a widely extended field of erudition. The author has broken up this new and prolific ground, and has not unfrequently alleged an inscription from a martyr's tomb, to fortify his argument in vindication of some tenet of the ancient faith; and produced a fresco-painting, or a piece of sculpture, from the subterranean chambers of the catacombs, and a mosaic from some ancient church, to explain

the origin of our present sacerdotal vestments, or in illustration of the rites and ceremonies still practised at the celebration of our holy Liturgy. A repeated inspection of many of those venerable monuments, during a college-residence of almost seven delightful years, in the centre of Christianity, convinced the author of their inestimable value and importance, at the same time that it awakened a desire to study and investigate them. Such impressions were more deeply imprinted on his mind at a second visit to Rome, during the winter of 1828-29.

Knowing, from self-experience, that the *oculus fidelis*,—the faithful eye—can collect much more information by a single glance at the drawing of a pictorial or sculptured monument of antiquity, than from perusing whole chapters taken up with the most minute and elaborate descriptions of it, he was determined to enrich his labours with copies of those monuments referred to in the text, or accompanying notes. The reader will, therefore, find these pages embellished with several copperplate and wood engravings.

The draughtsman will, no doubt, detect the absence of true perspective, remark several obvious faults in the drawing of the human figure, and notice other seeming deficiencies in some at least of the engravings which are scattered through these volumes. He should, however, bear in mind, that of these graphic illustrations of the text, many were selected from monuments executed at a period when painting and sculpture, together with the sister-arts and sciences, were sinking into, or emerging from, that night of

ignorance which darkened Europe during the middle ages.* As these monuments were produced to elucidate an ancient custom, or to corroborate some argument, by noticing the accordance in Catholic belief at the present moment, with that of early times, the author considered it a religious duty to exhibit as accurate transcripts of them as he could possibly procure. Hence he solicited those friends who so kindly furnished him with tracings and copies of these ancient monuments, and directed the artists who engraved them, to be as minutely faithful in their respective delineations, and transcribe them with every fault, however glaring. The object, in this

* No admirer of the Fine Arts should be without the talented and elaborate works of D'Agincourt and Cicognara. The learned Frenchman employed thirty years in the compilation of his "*Histoire de l'Art par les Monumens, depuis sa Décadence au 4ème siècle, jusqu'à son renouvellement au 16ème ;*" and the patriotic Italian has eloquently advanced the claims of his own Italy, as the nurse of all the family of the Arts, in his "*Storia della Scultura dal suo Risorgimento in Italia fino al secolo di Canova.*" How deeply it is to be regretted that no Englishman has hitherto been stimulated by the patriotism of Cicognara, or warmed by a love for the Arts, similar to that which quickened D'Agincourt, to achieve for Great Britain what these authors, with small fortunes and no patronage, have done for Italy—for Europe. Materials are abundant, since not only are our native productions, especially from the tenth century, most numerous in architecture, sculpture, and painting in illuminated MSS., but many of them still exist in the highest state of preservation. Nothing is wanting but some individual with sufficient abilities and the necessary acquirements with the will to collect and arrange those splendid national monuments, to vindicate the honour of Britain, and prove the ancient success with which she cultivated the Arts, at least from the tenth up to the commencement of the sixteenth century, and hence demonstrate her actual capability of recovering her former glory, and adding to it new splendours, if animated to such a meritorious enterprise by due encouragement.

instance, was not to improve nor decorate, but to render facsimiles of those curious originals which, notwithstanding their defects, are interesting to the artist and antiquary.

This second edition, in one volume, of the “*Hierurgia*,” besides having all that is in the two volumes of the first impression, contains a something more, as the author has been enabled to enrich his pages with additional woodcuts of monuments belonging to an early period of Christian antiquity : these the reader will find at pp. 82, 171, 172, 173, 320, 321.



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- scroll, on which was written, "O God, our God, who has sent us thy celestial bread, which is the nourishment of the world." The pictures that are to be more generally seen, are those which represent angels and saints adoring the Host made in the form of a human figure, and the chalice on an altar. (Le Brun, tom. vi. p. 660.)
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- On his right side hangs from his girdle an ornament called "Epigonation," for a description of which the reader is referred to a note at page 427. *To face* ... 445
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THE LITURGY OF THE MASS.

SPRINKLING OF THE HOLY WATER.⁽¹⁾

¶ *Before Solemn Mass on Sundays, one of the following Anthems is sung, according to the time of the year.*

COMMON ANTHEM.

Ps. L. v. ix. Asperges me Domine hyssopo, et mundabor : lavabis me, et super nivem dealbabor.

Ps. L. v. iii. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Ant. Asperges me, &c.

Ps. L. v. ix. Thou shalt sprinkle me, O Lord, with hyssop,⁽²⁾ and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

Ps. L. v. iii. Have mercy on me, O God, according to thy great mercy.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. Thou shalt sprinkle me, &c.

¶ *The Priest, being returned to the foot of the Altar, says :*

V. Ostende nobis Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus :

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

R. Amen.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray :

Hear us, O Holy Lord, Almighty Father, eternal God! and vouchsafe to send thy holy Angel from heaven, to guard, cherish, protect, visit, and defend, all who are assembled in this place. Through Jesus Christ our Lord.

R. Amen.

¶ *From Easter to Whit Sunday, inclusively, instead of the foregoing Anthem (Asperges, &c.), the following is sung, and Alleluias are added to the V. (Ostende nobis) and to its R. (Et salutare, &c.)*

ANTHEM.

Ezech. c. XLVII. Vidi aquam egredientem de templo a latere dextero, Alleluia: et omnes ad quos pervenit aqua ista,

Ezech. c. XLVII. I saw water flowing from the right side of the temple, Alleluia: and all to whom that water came, were

salvi facti sunt, et dicent,
Alleluia.

Ps. Confitemini Domino,
quoniam bonus : quoniam
in sæculum misericordia
ejus. Gloria, &c.

saved, and they shall say,
Alleluia.

Ps. Give praise to the
Lord, for he is good, for
his mercy endureth for
ever. Glory, &c.

THE ORDINARY OF THE MASS.⁽³⁾

¶ *Being arrived at the foot of the Altar, and having made a reverence to the Crucifix,⁽⁴⁾ the Priest commences Mass by making the sign of the Cross,⁽⁵⁾ and saying the following Psalm.*

¶ *At Solemn High Mass,⁽⁶⁾ the Priest is accompanied by a Deacon and Sub-deacon. At High Mass, as celebrated in country congregations, and at Low Mass, he is attended by Lay individuals, who, in the language of the Church, are called Acolytes.⁽⁷⁾*

In nomine Patris, ✠ et
Filii, et Spiritus Sancti.
Amen.

Antiphona. Introibo ad
altare Dei.

R. Ad Deum, qui lætifi-
cat juventutem meam.

Ps. XLII. Judica me,
Deus, et discerne causam
meam de gente non sanc-
ta : ab homine iniquo et
dolosio erue me.

R. Quia tu es, Deus,
fortitudo mea : quare me
repulistis ? et quare tristis

In the name of the Fa-
ther,⁽⁸⁾ ✠ and of the Son,
and of the Holy Ghost.
Amen.

Antiphon.⁽⁹⁾ I will go in
to the altar of God.

R. To God who giveth
joy to my youth.

Ps. XLII.⁽¹⁰⁾ Judge me, O
God, and distinguish my
cause from the nation that
is not holy, deliver me
from the unjust and de-
ceitful man.

R. For thou art, God,
my strength : why hast
thou cast me off ? and

incedo dum affligit me inimicus ?

P. Emitte lucem tuam, et veritatem tuam : ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei : ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in ci-thara, Deus ; Deus meus : quare tristis es anima mea ? et quare conturbas me ?

R. Spera in Deo quoniam adhuc confitebor illi : salutare vultûs mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium ✠ nostrum in nomine Domini.

R. Qui fecit cælum et terram.

why do I go sorrowful whilst the enemy afflicteth me ?

P. Send forth thy light and thy truth : they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

R. And I will go in to the altar of God ; to God who giveth joy to my youth.

P. To thee, O God, my God, I will give praise upon the harp : why art thou sad, O my soul ? and why dost thou disquiet me ?

R. Hope in God, for I will still give praise to him : the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.⁽¹¹⁾

P. I will go in to the Altar of God.

R. To God who giveth joy to my youth.

P. May our help ✠ be in the name of the Lord.

R. Who made heaven and earth.

¶ *Inclining his head* ⁽¹²⁾ *profoundly, the Priest says :*

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo ; beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et vobis fratres : quia peccavi nimis cogitatione, verbo, et opere, (*Percutit sibi pectus ter, dicens*) meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum, et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

I confess to Almighty God, to the blessed Mary, ever a virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed (*Here he strikes his breast thrice*⁽¹³⁾), through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever a Virgin,⁽¹⁴⁾ blessed Michael the Archangel,⁽¹⁵⁾ blessed John the Baptist,⁽¹⁶⁾ the holy apostles Peter and Paul,⁽¹⁷⁾ and all the Saints,⁽¹⁸⁾ and you, brethren,⁽¹⁹⁾ to pray to the Lord our God for me.⁽²⁰⁾

R. May Almighty God be merciful unto thee, and forgiving thee thy sins, bring thee to everlasting life.

P. Amen.

¶ *At Solemn High Mass, the Deacon and Sub-deacon, and, at other Masses, the Acolytes, repeat the Confiteor Deo omnipotenti, &c. (I confess to Almighty God, &c.) with this sole variation, that they substitute "et tibi Pater," "et te Pater" ("thee Father") in place of "Vobis Fratres," "et vos Fratres" ("You brethren").*

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, per-

P. May Almighty God be merciful unto you, and, forgiving you your sins,

ducat vos ad vitam æternam.

R. Amen.

P. Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum, tribuat nobis, omnipotens, et misericors Dominus.

R. Amen.

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

¶ *Extending and then joining his hands, he says :*

Oremus :

¶ *In ascending the steps of the Altar, he recites to himself :*

Aufer a nobis quæsumus, Domine, iniquitates nostras ; ut ad sancta sanctorum, puris mereamur mentibus introire : per Christum Dominum nostrum. Amen.

¶ *Being arrived at the Altar, he bows down, and kisses it, ⁽²²⁾ saying :*

Oramus te, Domine, per

bring you to life everlasting.

R. Amen.

P. May the Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

R. Amen.

P. Turn to us, O God, and thou wilt enliven us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you. ⁽²¹⁾

R. And with thy spirit.

Let us pray :

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies : through Christ our Lord. Amen.

We beseech thee, O

merita sanctorum tuorum,
quorum reliquiæ hic sunt,
et omnium sanctorum, ut
indulgere digneris omnia
peccata mea. Amen.

Lord, by the merits of thy
saints, whose relics are
here, and of all the saints,
that thou wouldst vouch-
safe to forgive me all my
sins. Amen.

¶ *Here, at High Mass, the Priest blesses the Incense⁽²³⁾ by making the sign of the cross over it, while he recites the following words :*

Ab illo bene ✠ dicaris,
in cujus honore crema-
beris. Amen.

Mayest thou be blessed
✠ by him in whose ho-
nour thou shalt be burned.
Amen.

¶ *And afterwards fumes the Altar. Then turning to the book, or as it is called, the Missal, he makes the sign of the cross, and reads the Introit, which is different every day. The one inserted properly belongs to Trinity Sunday.*

INTROIT.⁽²⁴⁾

Benedicta ✠ sit sancta
Trinitas, atque indivisa
Unitas : confitebimur ei,
quia fecit nobiscum miseri-
cordiam suam.

Ps. Domine, Dominus
noster, quam admirabile
est nomen tuum in uni-
versâ terrâ. Gloria Patri,
et Filio, et Spiritui Sancto.
Sicut erat in principio, et
nunc, et semper, et in sæ-
cula sæculorum. Amen.

Blessed ✠ be the holy
Trinity, and undivided
Unity : we will praise him
because he hath shown
his mercy to us.

Ps. O Lord, our God,
how wonderful is thy
name over the utmost
boundaries of the earth.
Glory be to the Father,
and to the Son, and to the
Holy Ghost. As it was in
the beginning, is now, and
ever shall be, world with-
out end. Amen.

P. Kyrie Eleison.⁽²⁵⁾

P. Lord have mercy
upon us.

R. Kyrie Eleison.

R. Lord have mercy
upon us.

P. Kyrie Eleison.

P. Lord have mercy
upon us.

R. Christe Eleison.

R. Christ have mercy
upon us.

P. Christe Eleison.

P. Christ have mercy
upon us.

R. Christe Eleison.

R. Christ have mercy
upon us.

P. Kyrie Eleison.

P. Lord have mercy
upon us.

R. Kyrie Eleison.

R. Lord have mercy
upon us.

P. Kyrie Eleison.

P. Lord have mercy
upon us.

¶ *The Priest goes to the middle of the Altar, where, extending both his arms, he recites the Gloria in Excelsis, if it is to be said, and bows his head at the word Deo, or God.*

GLORIA IN EXCELSIS.⁽²⁶⁾

Gloria in excelsis Deo,
et in terrâ pax hominibus
bonæ voluntatis. Laudā-
mus te; benedicimus te;
adoramus te; glorificamus
te. Gratias agimus tibi
propter magnam gloriam
tuam. Domine Deus, Rex
cœlestis, Deus Pater om-
nipotens. Domine Fili,
unigenite Jesu Christe;
Domine Deus, Agnus Dei,
Filius Patris, qui tollis
peccata mundi, miserere
nobis. Qui tollis peccata
mundi, suscipe depreca-
tionem nostram. Qui se-
des ad dexteram Patris,
miserere nobis. Quoniam
tu solus sanctus, Tu solus

Glory be to God on high,
and, on earth, peace to
men of good will. We
praise thee; we bless thee;
we adore thee; we glorify
thee. We give thee thanks
for thy great Glory, O
Lord God, heavenly King,
God the Father Almighty.
O Lord Jesus Christ, the
only begotten Son. O Lord
God, Lamb of God, Son of
the Father, who takest
away the sins of the world,
have mercy on us. Who
takest away the sins of the
world, receive our prayer.
Who sittest at the right
hand of the Father, have
mercy on us. For thou

Dominus, Tu solus altissimus Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

only art holy, Thou only art Lord, Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Immediately after reciting the Gloria in Excelsis at Low Mass; and at High Mass when the choir has concluded singing it, and he is returned from his seat, the Priest kisses the middle of the Altar, and turning with outstretched arms, proclaims this fervent wish :⁽²⁷⁾*

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

¶ *Afterwards the Priest turns to the Missal, and with uplifted hands,⁽²⁸⁾ recites the Collect,⁽²⁹⁾ or Collects for the day, making a slight inclination of the head towards the crucifix⁽³⁰⁾ each time he says "Oremus," or pronounces the sacred name of Jesus.*

COLLECT.

Oremus.

Let us pray.⁽³¹⁾

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem: quæsumus, ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti

O Almighty and everlasting God, who hast given to thy servants to acknowledge, in the confession of the true faith, the glory, and to adore in the power of thy majesty, the unity of the eternal Trinity: We beseech thee that, by the strength of this faith, we may be defended from all adversities. Through our Lord Jesus Christ thy Son: who liveth

Deus, per omnia sæcula and reigneth with Thee,
 sæculorum. in the unity of the Holy
 Ghost, one God, world
 without end.

R. Amen.

R. Amen.⁽³²⁾

OCCASIONAL COLLECTS.

¶ *From Candlemas Day to Passion Sunday, and from the third Sunday after Pentecost, till Advent, except on those Feasts which are called Doubles, or within Octaves ; the following is the second Collect.*

Oremus.

Let us pray.

A cunctis nos, quæsumus Domine, mentis et corporis defende periculis ; et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque beato N., et omnibus sanctis, salutem nobis tribue benignus et pacem ; ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Defend us, O Lord, we beseech thee, from all dangers of body and soul ; and the blessed and glorious Mary the ever Virgin mother of God, together with thy blessed Apostles Peter and Paul, and the blessed N., and all the saints interceding for us ;⁽³³⁾ grant us, in thy mercy, health and peace, that all adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion.

¶ *From the First Sunday in Advent to Christmas Eve, after the Collect of the day, the following is said :*

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti : præsta supplicibus tuis ; ut qui vere eam genitricem Dei credimus, ejus apud

O God who wast pleased, that thy Word when the Angel delivered his message, should take flesh from the womb of the blessed Virgin Mary ; give ear to our humble peti-

te intercessionibus adjuvemur.

tions; and grant, that we who believe her to be truly the mother of God, may be assisted by her prayers.

¶ *To this is added a third, which is left to the choice of the Priest, who in general selects either of these two.*

Omnipotens sempiterne Deus, cujus spiritu totum corpus Ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes: ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus: per omnia sæcula sæculorum.

R. Amen.

O Almighty and everlasting God, by whose spirit the whole body of the Church is sanctified and governed; hear our humble prayers for all degrees thereof, that by the assistance of thy grace, they may faithfully serve thee. Through our Lord Jesus Christ thy Son: Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end.

R. Amen.

¶ *Or,*

Deus omnium fidelium pastor et rector, famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo quibus præest proficere: ut ad vitam, unà cum grege sibi credito, perveniat sempiternam. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat in unitate Spiri-

O God, the pastor and governor of all the faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed pastor over thy Church: and grant, we beseech thee, that, both by word and example, he may edify all those who are under his charge, and with the flock intrusted to him, arrive at length at eternal happiness. Through our Lord

tus Sancti Deus ; per omnia sæcula sæculorum.

R. Amen.

Jesus Christ thy Son : Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.

R. Amen.

EPISTLE.⁽³⁴⁾

Lectio Epistolæ beati Pauli Apostoli ad Romanos. c. xi. v. 33-36.

O Altitudo divitiarum sapientiæ et scientiæ Dei ; quam incomprehensibilia sunt judicia ejus, et investigabiles viæ ejus ! Quis enim cognovit sensum Domini : aut quis consiliarius ejus fuit : Aut quis prior dedit illi, et retribuetur ei ? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia. Ipsi honor et gloria, in sæcula sæculorum. Amen.

R. Deo Gratias.

Epistle of St. Paul to the Romans, c. xi. v. 33-36.

O the depth of the riches of the wisdom and of the knowledge of God ! How incomprehensible are his judgments, and how unsearchable his ways ! For who hath known the mind of the Lord ? Or who hath been his counsellor ? Or who hath first given to him, and recompense shall be made him ? For of him, and by him, and in him, are all things : to him be glory for ever. Amen.

R. Thanks be to God.

A prayer which may be said at the Epistle.

Thou hast vouchsafed, O Lord, to teach us thy sacred truths by thy Prophets and Apostles ; Grant, therefore, O my God, that I may listen to thy divine instructions with profound respect, and docility of heart. But, above all, grant that I may so improve by this sacred word in the love of thy holy name, and in the observance of thy law, as to show forth in my whole conduct, that I am truly thy disciple ; that I may no longer follow the corrupt inclinations of flesh and blood, but may master all my passions ; and,

strengthened by thy grace, and directed by thy light, so walk on in the way of thy commandments, as never more wilfully to offend thee by any mortal sin; for I know thou hast said: *Be ye doers of the word, and not hearers only* (St. James i. 22), *for not the hearers of the law are just before God; but the doers of the law shall be justified* (Rom. ii. 13).

¶ *At Solemn High Mass, the Sub-deacon chants the Epistle, which varies according to the Sunday or Festival.*

GRADUAL.⁽³⁵⁾

Dan. c. III. Benedictus es, Domine, qui intueris abyssos, et sedes super Cherubim.

V. Benedictus es, Domine, in firmamento cœli, et laudabilis in sæcula. Alleluia, Alleluia.

V. Benedictus es, Domine, Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.

Dan. c. III. Blessed art thou, O Lord, who beholdest the deeps, and sittest on the Cherubim.

V. Blessed art thou, O Lord, in the firmament of the heaven, and worthy of praise for ever. Alleluia, Alleluia.

V. Blessed art thou, O Lord, the God of our fathers, and worthy of praise for ever. Alleluia.

¶ *The Gradual varies with the Sunday; but from Septuagesima Sunday until the Saturday in Holy Week, for this Alleluia of the Gradual is substituted some portion of the Psalms, which is denominated the Tract.*⁽³⁶⁾

¶ *At High Mass the Priest here blesses the Incense with the usual prayer; and standing at the middle of the Altar, inclines his head lowly down, and with joined hands repeats this invocation:*

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaïæ prophetæ calculo mundasti

Cleanse my heart, and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with

ignito, ita me tuâ gratâ
miseratione dignare mun-
dare, ut sanctum Evange-
lium tuum dignè valeam
nuntiare. Per Christum
Dominum nostrum. Amen.

Dominus sit in corde
meo, et in labiis meis :
ut dignè et competenter
annuntiem Evangelium
suum. Amen.

a burning coal: and vouch-
safe, through thy gracious
mercy, so to purify me,
that I may worthily an-
nounce thy holy gospel.
Through Christ our Lord.
Amen.

May the Lord be in my
heart, and on my lips, that
I may worthily and in
a becoming manner an-
nounce his holy Gospel.
Amen.

¶ *In the interim, the Acolytes, bearing their tapers elevated,⁽³⁷⁾ and the Thurifer, with the Incense,⁽³⁸⁾ proceed to the Gospel-side of the Sanctuary, where they remain during the chanting or lecture of the Gospel, at which time the whole of the congregation stands up.⁽³⁹⁾*

¶ *At Solemn High Mass, the Deacon deposits the book of the Gospels on the Altar;⁽⁴⁰⁾ and then recites, upon his knees, the prayer Munda cor meum (Cleanse my heart), &c. Having taken the book of the Gospels from the Altar, he kneels down and asks the Priest's blessing : after receiving which he is accompanied by the Thurifer and the Acolytes to the left side of the Altar, where he chants the Gospel.*

GOSPEL.

P. Dominus vobiscum.

P. The Lord be with
you.

R. Et cum spiritu tuo.

R. And with thy spirit.

✠ Sequentia sancti E-
vangeliî secundum Mat-
thæum.

✠ The following is part
of the Gospel according to
St. Matthew.

R. Gloria tibi, Domine.

R. Glory be to thee, O
Lord.

¶ *At these latter words, the Priest makes the sign of the Cross,⁽⁴¹⁾ first upon the Missal, and then upon his*

own forehead, mouth, and breast, and in this last ceremony is imitated by the people.⁽¹²⁾

¶ *At High Mass, he afterwards bows to the Missal, and incenses it three times.*⁽⁴³⁾

Matt. c. xxviii. In illo tempore, dixit Jesus discipulis suis : Data est mihi omnis potestas in cœlo, et in terra. Euntes ergo docete omnes gentes ; baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti, docentes eos servare omnia quæcumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

R. Laus tibi, Christe.

Matt. c. xxviii. At that time Jesus said to his disciples : All power is given to me in heaven and on earth. Going therefore, teach ye all nations : baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you : and behold, I am with you all days, even to the consummation of the world.

R. Praise be to thee, O Christ.

The following prayer may be said instead of the Gospel.

O LORD JESUS CHRIST, who camest down from Heaven to instruct us in all truth ; and continuest daily to teach us by thy holy Gospel and the preachers of thy word : grant me grace, that I may not be wanting in any care necessary for being instructed in thy saving truths. Let me be as industrious in my soul's concern as I am for my body ; that while I take pains in the affairs of this world, I may not, through stupidity or neglect, suffer my soul to starve and perish everlastingly. Let the rules of thy Gospel be the direction of my life, that I may not only know thy will, but likewise do it ; that I may observe thy commandments ; and resisting all the inclinations of corrupt nature, ever follow Thee, who art the Way,

the Truth, and the Life; for thus only, O Jesus, can I be thy disciple; and thus only canst Thou be my master.

¶ *At the end of the Gospel, which varies according to the Feast or Sunday, the Priest, while repeating to himself this aspiration: Per Evangelica dicta deleantur nostra delicta (May our sins be blotted out by the words of the Gospel ⁽⁴⁴⁾), kisses ⁽⁴⁵⁾ the book, and the assistant answers, Laus tibi Christe (Praise be to thee, O Christ.) At Masses of the Dead, the book is not kissed; lights are not borne; nor is incense used; because every mark of joy and solemnity is omitted. At Solemn High Mass the Sub-deacon carries the book of the Gospels to the Priest to be kissed by him: and afterwards the Deacon incenses him, ⁽⁴⁶⁾ and in his turn, is incensed by the Thurifer.*

¶ *Then the Priest, standing in front of the Crucifix, repeats the Credo or Creed (if it is to be said). ⁽⁴⁷⁾ As he commences, he outstretches his arms, ⁽⁴⁸⁾ but immediately afterwards joins his hands together, while he at the same time makes an inclination of his head ⁽⁴⁹⁾ on pronouncing the word Deo or God, and then goes on reciting the Creed, which he concludes by signing himself with the sign of the Cross.*

THE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri; per

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial to the Father, by

quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis.* (*Hic genuflectitur.*) ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertiâ die, secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloriâ judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam ✠ venturi sæculi. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

whom all things were made. Who for us men, and for our salvation came down from heaven.* (*Here all kneel.*)⁽⁵⁰⁾ AND BECAME INCARNATE BY THE HOLY GHOST, OF THE VIRGIN MARY: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures, and ascended into heaven: sitteth at the right hand of the Father. And is to come again with glory to judge both the living and the dead: of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son: who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins, and I expect the resurrection of the dead, and the life ✠⁽⁵¹⁾ of the world to come. Amen.

P. The Lord be with you.⁽⁵²⁾

R. And with thy spirit.

*Oremus.**Let us pray.*OFFERTORY.⁽⁵³⁾

Benedictus sit Deus, Pater, unigenitusque Dei Filius; Sanctus quoque Spiritus (Tob. c. XII.), quia fecit nobiscum misericordiam suam.

Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost (Tob. c. XII.), because he hath shown his mercy to us.

OBLATION OF THE HOST.⁽⁵⁴⁾

¶ *At Low Mass, the Priest here unveils the Chalice, and unfolds the Corporal; ⁽⁵⁵⁾ then taking the Paten ⁽⁵⁶⁾ with the Host, ⁽⁵⁷⁾ elevates it with both hands, reciting, at the same time, the following prayer.*

¶ *At Solemn High Mass, the Chalice is deposited on the Altar by the Sub-deacon, and the Corporal is unfolded by the Deacon.*

Suscipe, sancte Pater omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Accept, ⁽⁵⁸⁾ Oholy Father, Almighty and eternal God, this unspotted Host, ⁽⁵⁹⁾ which I thy unworthy servant, offer unto thee, my living and true God, ⁽⁶⁰⁾ for my innumerable sins, offences, and negligences ⁽⁶¹⁾ and for all here present; as also for all faithful Christians, ⁽⁶²⁾ both living and dead; ⁽⁶³⁾ that it may avail both me and them unto life everlasting. Amen.

¶ *Having made the sign of the Cross with the Paten, the Priest places the Host upon the Corporal, the Deacon pours wine, and the Sub-deacon a small quantity of water, ⁽⁶⁴⁾ into the Chalice at Solemn High Mass; at Low Mass, the Priest does it him-*

self. Before the water is poured, he makes (excepting at Masses of the Dead) the sign of the Cross over it, and says :

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabilius reformasti : da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster : Qui tecum vivit et regnat in unitate Spiritûs sancti Deus, per omnia sæcula sæculorum. Amen.

O God, ✠ who hast shown the wonders of thy goodness to man in his creation, and still more so in his redemption, grant that by the Mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely*, Jesus Christ our Lord thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

OBLATION OF THE CHALICE.

Offerimus tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostrâ et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto thee, O Lord, the Chalice of Salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odour, for our salvation, and for that of the whole world. Amen.

¶ *At Solemn High Mass, the Sub-deacon here receives the Paten, which he envelopes in the extremities of the veil with which his shoulders are mantled, and then goes and stands behind the Celebrant, holding it up in an elevated position until the conclusion of the Pater Noster, when he again deposits it upon the Altar.*⁽⁶⁵⁾

¶ *When the Priest bows before the Altar, he says :*

In spiritu humilitatis, et in animo contrito suscipiamur a te Domine : et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

Receive us, O Lord, coming to thee in the spirit of humility, and contrition of heart, and grant, that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

¶ *Here the Priest elevates his eyes towards Heaven,⁽⁶⁶⁾ and outstretching his hands,⁽⁶⁷⁾ which he afterwards joins, makes the sign of the Cross over the Host and Chalice,⁽⁶⁸⁾ at the same time that he repeats the following prayer.*

Veni, sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Almighty and eternal God, the sanctifier, and bless ✠ this sacrifice, prepared for the glory of thy holy name.

¶ *At High Mass, he then blesses the Incense⁽⁶⁹⁾ in the following prayer.*

Per intercessionem beati Michaëlis Archangeli stantis a dextris altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum nostrum. Amen.

May the Lord, by the intercession of the blessed Michael the Archangel standing⁽⁷⁰⁾ at the right hand of the Altar of Incense, and of all his Elect, vouchsafe to bless ✠ this Incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.

¶ *Afterwards he incenses the bread and wine, saying :*

Incensum istud a te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua.

May this Incense which thou hast blessed, O Lord, ascend to thee, and may thy mercy descend upon us.

¶ *He then incenses the Altar, repeating at the same time the following Psalm.*

Ps. CXL.

Ps. CXL.

Dirigatur, Domine, oratio mea : sicut incensum in conspectu tuo : elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis : ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, ⁽⁷¹⁾ O Lord, be directed as Incense in thy sight ; the lifting up of my hands, as evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

¶ *When the Priest returns the Censer, at Solemn High Mass, to the Deacon, at others to the Thurifer, he recites to himself these words ; and is afterwards incensed ⁽⁷²⁾ by the Attendant Minister.*

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

May the Lord enkindle within us the Fire of his Love, and the Flame of everlasting Charity. Amen.

¶ *The Priest, with his hands joined, goes to the Epistle side of the Altar, ⁽⁷³⁾ where he washes the tips of his fingers, ⁽⁷⁴⁾ as he recites the following verses of Psalm xxv., which, excepting at Masses for the Dead, and during Passion-time, he concludes with the minor Doxology ; Glory be to the Father, &c. ⁽⁷⁵⁾*

Ps. xxv. v. 6. Lavabo inter innocentes manus meas : et circumdabo altare tuum, Domine.

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

Ps. xxv. v. 6. I will wash my hands among the innocent : and will compass thy altar, O Lord.

That I may hear the voice of thy praise : and tell of all thy wondrous works.

Domine, dilexi decorem

I have loved, O Lord,

domûs tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam : et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia meâ ingressus sum : redime me, et miserere mei.

Pes meus stetit in directo : in Ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

¶ *Returning and standing before the middle of the Altar, with his head bowed down, the Priest recites to himself the following prayer.*

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri : et in honore beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum

the beauty of thy house ; and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked : nor my life with bloody men.

In whose hands are iniquities : their right hand is filled with gifts.

But as for me I have walked in my innocence : redeem me, and have mercy on me.

My foot hath stood in the direct way : in the churches I will bless thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Receive, O holy Trinity, ⁽⁷⁶⁾ this oblation, which we make to thee in memory of the Passion, Resurrection, and Ascension, of our Lord Jesus Christ : and in commemoration of the blessed Mary ever a virgin, the blessed John Baptist, the holy Apostles

Petri et Pauli, et istorum, et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem ; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Peter and Paul, and of all the Saints ;⁽⁷⁷⁾ that it may be available to their honour and our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

¶ *Turning himself towards the people, he says :*

Orate, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

Brethren,⁽⁷⁸⁾ pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to our benefit, and to that of his holy Church.

THE SECRET.⁽⁷⁹⁾

Sanctifica, quæsumus, Domine Deus noster, per tui sancti nominis invocationem hujus oblationis hostiam, et per eam nosmetipsos tibi perface munus æternum. Per Dominum.

Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation : and by it make us an eternal offering to thee. Through, &c.

¶ *The Secret varies according to the Festival or Sunday.*

OCCASIONAL SECRETS,

¶ *Which follow the Rubrics, and correspond with the Collects, &c.*

Exaudi nos, Deus salutaris noster; ut per hujus sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis: gratiam tribuens in præsentis, et gloriam in futuro.

In mentibus nostris, quæsumus, Domine, veræ fidei sacramenta confirma: ut qui conceptum de virgine Deum verum et hominem confitemur; per ejus salutiferæ resurrectionis potentiam, ad æternam mereamur pervenire lætitiâ.

Da famulistuis, Domine, indulgentiam peccatorum, consolationem vitæ, gubernationem perpetuam: ut tibi servientes, ad tuam jugiter misericordiam pervenire mereantur. Per Dominum nostrum.

Graciously hear us, O God our Saviour: that by virtue of this sacrament, thou mayest defend us from all enemies of both soul and body: grant us grace in this life, and glory in the next.

Strengthen, we beseech thee, O Lord, in our souls the mysteries of the true faith: that we who confess him, who was conceived of a Virgin, to be true God, and true man, may, by the power of his saving resurrection, deserve to come to eternal joys.

Grant thy servants, O Lord, the pardon of their sins, comfort in life, and thy perpetual protection; that, persevering in thy service, they may for ever obtain thy mercy. Through &c.

Or,

Oblatis, quæsumus Domine, placare muneribus: et famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, assiduâ protectione gubernâ. Per Dominum nostrum Jesum Christum filium

Be appeased, O Lord, with the offering we have made, and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through our Lord Jesus Christ thy Son:

tuum : Qui tecum vivit et regnat in unitate Spiritus Sancti Deus :	who liveth and reigneth with thee in the unity of the Holy Ghost, one God:
--	--

¶ *Here he elevates his voice, and says :*

P. Per omnia sæcula sæculorum.	P. World without end. ⁽⁸⁰⁾
R. Amen.	R. Amen.
P. Dominus vobiscum.	P. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

¶ *Here he uplifts his hands.*⁽⁸¹⁾

P. Sursum corda.	P. Lift up your hearts.
R. Habemus ad Do- minum.	R. We have lifted them up to the Lord.
P. Gratias agamus Do- mino Deo nostro.	P. Let us give thanks to the Lord our God. ⁽⁸²⁾
R. Dignum et justum est.	R. It is meet and just.

THE PREFACE.⁽⁸³⁾

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus : non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tuâ gloriâ, revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God, who together with thy only begotten Son, and the Holy Ghost, art one God, and one Lord: not in a singularity of Person but in Trinity of substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost,

in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentiâ unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

without any difference or distinction. So that, in the confession of the true and eternal Deity, we adore a distinction in the Persons, a unity in the Essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice saying:

¶ *Here the Priest lowers the tone of his voice, which however still continues audible; and with his hands joined, and his head profoundly inclined, he recites the following hymn,⁽⁸⁴⁾ while the bell⁽⁸⁵⁾ is rung by the Acolyte.*

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt Cœli et Terra gloriâ tuâ.

Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, Holy, Holy Lord God of Sabaoth.⁽⁸⁶⁾ Heaven and earth are full of thy glory.

Hosanna in the highest. Blessed is he that cometh in the name of the Lord.⁽⁸⁷⁾ Hosanna⁽⁸⁸⁾ in the highest.

¶ *On all Sundays in the year which have no proper Preface, the foregoing is recited.*

The common Preface on all Festivals, and other days to which a peculiar one is not assigned, and in Masses of the Dead, is the following:

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine Sancte, Pater omnipotens æternæ Deus: per Christum Dominum nostrum.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, Eternal God, through



Michael Angelo inv

Cb de Chastillon d

H. Moses sc

et fôr C. Delman 1851.

Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli cœlorumque virtutes, ac beata Seraphim, sociâ exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes,

Sanctus, Sanctus, Sanctus, &c.

Christ our Lord. Through whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it. The Heavens, and the Powers of Heaven, and blessed Seraphim with common jubilee glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices saying,

Holy, Holy, Holy, &c.

¶ *The Priest lifts up his eyes and hands towards Heaven,⁽⁸⁹⁾ and after kissing the Altar,⁽⁹⁰⁾ makes the sign of the Cross three times over the Oblation.⁽⁹¹⁾*

THE CANON⁽⁹²⁾ OF THE MASS.

Te igitur, Clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas, hæc ✠ dona, hæc ✠ munera, hæc ✠ Sancta Sacrificia illibata. In primis quæ tibi offerimus pro Ecclesiâ tuâ Sanctâ Catholicâ: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: unâ cum famulo tuo Papa nostro N. et Antistite nostro N. et Rege nostro N. et omnibus Orthodoxis, atque Catho-

We humbly pray and beseech Thee, therefore, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these ✠ gifts,⁽⁹³⁾ these ✠ presents, these ✠ holy unspotted sacrifices which in the first place we offer thee for thy holy Catholic Church,⁽⁹⁴⁾ to which vouchsafe to grant peace; as also to preserve, unite, and govern it throughout the world, together with thy servant N. our Pope,⁽⁹⁵⁾ N. our bishop, and N. our

licæ et Apostolicæ fidei
cultoribus.

King,⁽⁹⁶⁾ as also all orthodox believers and professors of the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING.

Memento, Domine, famulorum famularumque
N. et N.

Be mindful, O Lord, of thy servants, men and women, N. and N.

¶ *He silently mentions those whom he intends to pray for.*

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddunt vota sua æterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this Sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and who pay their vows to thee, the eternal, living, and true God.

Communicantes et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum, ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi, Lini, Cleti, Clementis, Xysti, Cornelii,

Communicating⁽⁹⁷⁾ with and honouring in the first place, the memory⁽⁹⁸⁾ of the ever Virgin Mary, Mother of our Lord Jesus Christ, as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence,

Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers, grant that we may be always defended by the help of thy protection.⁽⁹⁹⁾ Through the same Christ our Lord. Amen.

¶ *Spreading his hands over the Oblation, he says: ⁽¹⁰⁰⁾*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas gregem numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech thee, O Lord, graciously to accept this oblation of our service; as also of thy whole family, and dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Jesus Christ our Lord. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, benedic✠tam, adscrip✠tam, rat✠tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor✠pus, et San✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all respects to bless, ✠ approve, ✠ ratify, ✠ and accept, that it may be made for us the Body ✠ and Blood ✠ of thy most beloved Son Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas; et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem:

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven to thee, the Almighty God,

tibi gratias agens, bene-✠
dixit, fregit, deditque disci-
pulis suis, dicens : Accipite
et manducate ex hoc omnes.

HOC EST ENIM CORPUS
MEUM.

¶ *After pronouncing the words of consecration, the Priest kneeling adores,⁽¹⁰¹⁾ and elevates⁽¹⁰²⁾ the sacred Host : and the Acolyte rings the bell.*

Simili modo postquam
cœnatum est, accipiens et
hunc præclarum Calicem
in sanctas ac venerabiles
manus suas : item tibi gra-
tias agens, bene-✠dixit, de-
ditque discipulis suis, di-
cens : Accipite et bibite ex
eo omnes. HIC EST ENIM
CALIX SANGUINIS MEI,
NOVI ET ÆTERNI TESTA-
MENTI : MYSTERIUM FI-
DEI : QUI PRO VOBIS ET
PRO MULTIS EFFUNDETUR
IN REMISSIONEM PECCATO-
RUM. Hæc quotiescunque
feceritis, in mei memoriam
facietis.

his Father : giving thanks
to thee, he blessed, ✠
brake, and gave it to his
disciples, saying : Take and
eat ye all of this.

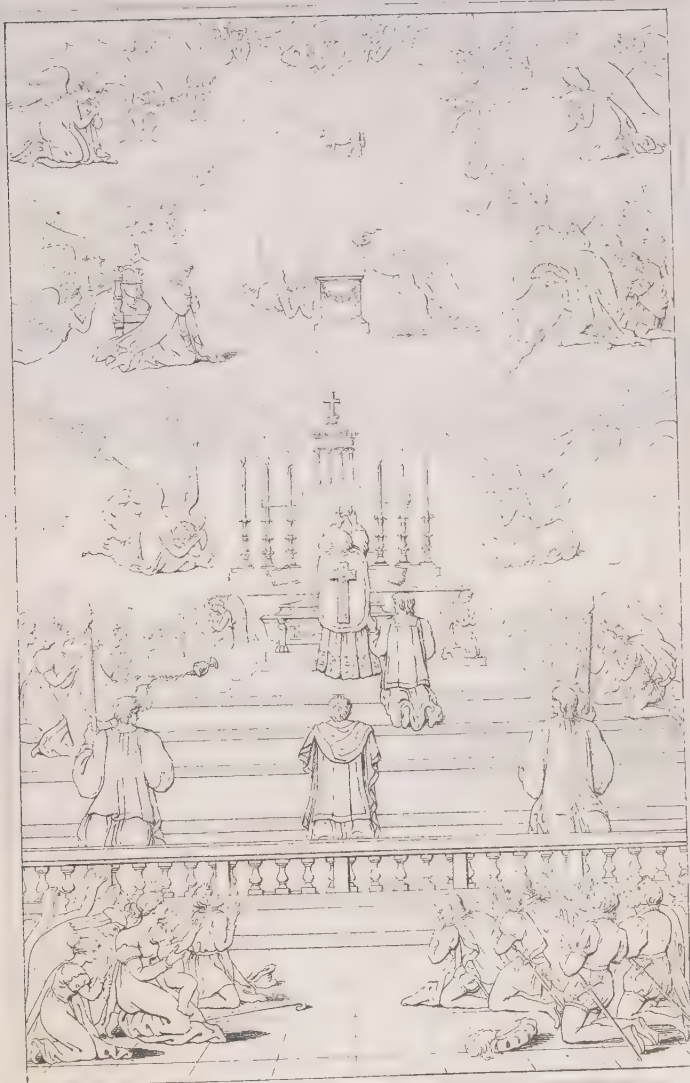
FOR THIS IS MY BODY.

In like manner, after he
had supped, taking also
this excellent Chalice into
his holy and venerable
hands, giving thee also
thanks, he blessed, ✠ and
gave it to his disciples,
saying : Take and drink ye
all of this. FOR THIS IS
THE CHALICE OF MY BLOOD
OF THE NEW AND ETERNAL
TESTAMENT : THE MYSTERY
OF FAITH, WHICH SHALL
BE SHED FOR YOU, AND FOR
MANY, TO THE REMISSION
OF SINS. As often as you
do these things, ye shall
do them in remembrance
of me.

¶ *Here also kneeling, he adores, and elevates the Chalice. The Acolyte rings the bell.⁽¹⁰³⁾*

Unde et memores, Do-
mine nos servi tui, sed et
plebs tua sancta, ejusdem
Christi Filii tui Domini
nostri tam beatæ Passio-
nis, nec non et ab inferis
Resurrectionis sed et in
cœlos gloriosæ Ascensionis :

Wherefore, O Lord, we
thy servants, as also thy
holy people, calling to
mind the blessed passion
of the same Christ thy Son
our Lord, his Resurrection
from hell,⁽¹⁰⁴⁾ and admira-
ble Ascension into heaven,



COMMEMORATION OF THE DEAD.⁽¹⁰⁶⁾

Memento etiam Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful also, O Lord, of thy servants N. and N. who are gone before us, with the sign of faith, and rest in the sleep of peace.⁽¹⁰⁷⁾

¶ *Here particular mention is silently made of such of the Dead as are to be prayed for.*

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii lucis et pacis ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

To these, O Lord, and to all⁽¹⁰⁸⁾ who sleep in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

¶ *Here striking his breast, he says :*⁽¹⁰⁹⁾

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus : cum Joanne, Stephano, Matthia, Barnaba, Ignatio,* Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Also to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship⁽¹¹⁰⁾ with thy holy Apostles and Martyrs ; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agathy, Lucy, Agnes, Cecily, Anastasia, and with all thy saints : into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gracious pardon. Through Christ our Lord.

Per quem hæc omnia,
Domine, semper bona
creas, sancti✠ficas, vivi-✠
ficas, bene✠dicens, et præ-
stas nobis. Per ip✠sum,
et cum ip✠so, et in ip✠so,
est tibi Deo Patri ✠ Om-
nipotenti, in unitate Spi-
ritus ✠ Sancti, omnis ho-
nor et gloria.

Through whom, O Lord,
thou dost always create,
sanctify, ✠ quicken, ✠
bless, and ✠ give us all
these good things. Through
him, ✠ and with him, ✠
and in him, ✠ is to thee,
God the Father ✠ Almight-
y, in the unity of the
Holy ✠ Ghost, all honour
and glory.⁽¹¹¹⁾

¶ *Here he elevates his voice :*

P. Per omnia sæcula
sæculorum.

R. Amen.

P. World without end.

R. Amen.

Oremus.

Let us pray.

Præceptis salutaribus
moniti, et divina institu-
tione formati, audemus
dicere.

Pater noster qui es in
cœlis ; sanctificetur nomen
tuum : Adveniat regnum
tuum : Fiat voluntas tua
sicut in cœlo, et in terra.
Panem nostrum quotidia-
num da nobis hodie : Et
dimitte nobis debita nos-
tra, sicut et nos dimitti-
mus debitoribus nostris.
Et ne nos inducas in ten-
tationem.

R. Sed libera nos a
malo.

P. Amen.

Being instructed by thy
saving precepts, and fol-
lowing thy divine direc-
tions, we presume to say.

Our Father,⁽¹¹²⁾ who art
in heaven, hallowed be thy
name : thy kingdom come :
thy will be done on earth,
as it is in heaven : give us
this day our daily bread ;
and forgive us our trespas-
ses as we forgive them
that trespass against us :
and lead us not into temp-
tation.

R. But deliver us from
evil.

P. Amen.

¶ *At Solemn High Mass, the Deacon, towards the con-
clusion of the Pater Noster, goes to the right hand of*

the Priest, where he awaits the approach of the Sub-deacon, from whom he receives the Paten, which he puts into the hand of the Priest, who then says :

Libera nos quæsumus,
Domine, ab omnibus malis,
præteritis, præsentibus et
futuris : et intercedente
beata et gloriosa semper
Virgine Dei Genitrice Ma-
ria, cum beatis Apostolis
tuis Petro, et Paulo, atque
Andrea, et omnibus sanc-
tis : da propitius pacem in
diebus nostris : ut ope mi-
sericordiæ tuæ adjuti, et a
peccato simus semper li-
beri, et ab omni perturba-
tione securi : Per eundem
Dominum nostrum Jesum
Christum Filium tuum :
Qui tecum vivit et regnat
in unitate Spiritus Sancti
Deus :

Deliver us, we beseech
thee, O Lord, from all
evils past, present, and to
come ; and the blessed and
glorious Mary the ever
Virgin mother of God,⁽¹¹³⁾
together with thy blessed
Apostles Peter, and Paul,
and Andrew, and all the
Saints interceding for us,
mercifully grant peace⁽¹¹⁴⁾
in our days : that through
the assistance of thy mer-
cy, we may be always free
from sin, and secure from
all disturbance. Through
the same Lord Jesus Christ
thy Son : who liveth and
reigneth with Thee in the
unity of the Holy Ghost,
one God :

¶ *Here he elevates his voice, and says :*

P. Per omnia sæcula
sæculorum.

P. World without end.

R. Amen.

R. Amen.

P. Pax Domini sit sem-
per vobiscum.

P. The peace of the
Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

¶ *Here the Priest breaks the Sacred Host⁽¹¹⁵⁾ into two parts, from one of which he detaches a little particle ; and having deposited the two larger ones upon the Paten, he puts the small one in the Chalice, say-
ing :⁽¹¹⁶⁾*

Hæc commixtio et con-
secratio Corporis et San-

May this mixture, and
consecration of the Body

guinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

and Blood of our Lord Jesus Christ, be to us who receive it, effectual to eternal life. Amen.

¶ *Then having made a genuflection, striking his breast, he says :*

Agnus Dei qui tollis peccata mundi, miserere nobis.

Lamb of God who takest away the sins of the world, have mercy on us.⁽¹¹⁷⁾

Agnus Dei qui tollis peccata mundi, miserere nobis.

Lamb of God who takest away the sins of the world, have mercy on us.

Agnus Dei qui tollis peccata mundi, dona nobis pacem.

Lamb of God who takest away the sins of the world, give us thy peace.

¶ *In Masses of the Dead, he says :*

Agnus Dei qui tollis peccata mundi, dona eis requiem.

Lamb of God who takest away the sins of the world, give them rest.

Agnus Dei, &c. dona eis requiem.

Lamb of God, &c. give them rest.

Agnus Dei, &c. dona eis requiem sempiternam.

Lamb of God, &c. give them eternal rest.

¶ *Standing in an inclined position, with his hands joined and resting on the Altar, and his eyes reverently fixed upon the Sacred Host, the Priest recites the following prayers, the first of which is omitted in Masses of the Dead.*

Domine Jesu Christe, qui dixisti Apostolis tuis : Pacem relinquo vobis, pacem meam do vobis : ne respicias peccata mea, sed fidem Ecclesiæ tuæ : eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et

Lord Jesus Christ, who saidst to thy Apostles, I leave you peace ; I give you my peace ; regard not my sins, but the faith of thy Church ; and grant her that peace and unity which are agreeable to thy will : Who livest and reign-

regnas Deus, per omnia est God, world without
 sæcula sæculorum. Amen. end. Amen.

¶ *At Solemn High Mass, the Deacon kisses the Altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace,⁽¹¹⁸⁾ accompanied by these words :*

P. Pax tecum.

P. Peace be with thee.

¶ *To which the Deacon answers :*

R. Et cum spiritu tuo.

R. And with thy spirit.

¶ *And then salutes in like manner, the Sub-deacon, who conveys the kiss of peace to those amongst the clergy who may be assisting at Mass.*

Domine Jesu Christe,
 Fili Dei vivi, qui ex vo-
 luntate Patris, cooperante
 Spiritu Sancto, per mor-
 tem tuam mundum vivi-
 ficasti : libera me per hoc
 sacrosanctum Corpus, et
 Sanguinem tuum, ab om-
 nibus iniquitatibus meis
 et universis malis : et fac
 me tuis semper inhærere
 mandatis, et a te nunquam
 separari permittas ; Qui
 cum eodem Deo Patre et
 Spiritu Sancto vivis et reg-
 nas Deus. in sæcula sæcu-
 lorum. Amen.

Lord Jesus Christ, Son
 of the Living God, who,
 according to the will of
 thy Father, with the co-
 operation of the Holy
 Ghost, hast by thy death,
 given life to the world,
 deliver me by this thy
 most sacred Body and
 Blood from all my iniqui-
 ties, and from all evils :
 and make me always ad-
 here to thy command-
 ments, and never suffer
 me to be separated from
 thee : who with the same
 God the Father and the
 Holy Ghost, livest and
 reigneth God, for ever and
 ever. Amen.

Perceptio Corporis tui,
 Domine JesuChriste, quod
 ego indignus sumere præ-
 sumo, non mihi proveniat
 in judicium et condemna-
 tionem : sed pro tuâ pie-

Let not the participa-
 tion of thy Body, O Lord
 Jesus Christ, which I,
 though unworthy, pre-
 sume to receive, turn to
 my judgment and condem-

tate, prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

nation; but through thy mercy, may it be to me a safeguard and remedy, both of soul and body: Who with God the Father, in the unity of the Holy Ghost, livest and reigneth God, world without end. Amen.

¶ *Taking the Host in his hands, he says :*

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of the Lord.

¶ *Striking his breast in humility and with devotion, he says three times :⁽¹¹⁹⁾*

Matt. c. VIII. v. 8. Domine, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanabitur anima mea.

Matt. c. VIII. v. 8. Lord I am not worthy that thou shouldst enter under my roof; but only say the word and my soul shall be healed.

¶ *Taking reverently both parts of the Sacred Host in his right hand, and signing with it the sign of the Cross on himself,⁽¹²⁰⁾ he says the following prayer, and then receives.*

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

¶ *After a short meditation on the stupendous mystery, he uncovers the chalice: adores, genuflecting, the sacred Blood; and then, with the most religious diligence, gathers upon the Paten, or silver Disk, the very smallest atoms⁽¹²¹⁾ of the Host which remain upon the corporal (this is the small linen cloth upon which the species are deposited); these fragments he*

puts into the chalice, which he then takes⁽¹²²⁾ in his hands, saying :

Ps. cxv. Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Ps. cxv. What shall I render to the Lord, for all the things that he hath rendered to me? I will take the Chalice of Salvation; and I will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

¶ *Receiving the Blood of our Saviour, he says :*

Sanguis Domini nostri Jesu Christi, custodiat animam meam in vitam æternam. Amen.

The Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

¶ *Taking the first Ablution, he says :*

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali, fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift, it may become to us an eternal remedy.

¶ *Taking the second Ablution, he says :*

Corpus tuum, Domine quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis, et præsta, ut in me non remaneat scelerum macula, quem pura, et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with thy pure and holy sacraments. Who livest and reignest for ever and ever. Amen.

¶ *Then he returns to the Book, and reads the Communion, which varies with the day.*

THE COMMUNION.⁽¹²³⁾

Benedicimus Deum cœli,
et coram omnibus viventibus
confitebimur ei :
(*Tob. c. XII.*) quia fecit
nobiscum misericordiam
suam.

We bless the God of
heaven, and we will praise
him in the sight of all the
living : (*Tob. c. XII.*) be-
cause he hath shown his
mercy to us.

POST-COMMUNION.⁽¹²⁴⁾

Oremus.

Proficiat nobis ad salutem
corporis et animæ, Domine
Deus noster, huius sacramenti
susceptio : et sempiternæ sanctæ
Trinitatis ejusdemque indivi-
duæ unitatis confessio. Per
Dominum nostrum Jesum
Christum filium tuum :
Qui tecum vivit et regnat
in unitate Spiritus Sancti
Deus : per omnia sæcula
sæculorum. Amen.

Let us pray.

O Lord our God, may
the reception of this sacra-
ment, together with the
confession of the everlast-
ing holy Trinity and of
the undivided unity of the
same, avail us, for the
health both of our souls
and bodies. Through our
Lord Jesus Christ thy Son ;
who liveth and reigneth
with thee in the unity of
the Holy Ghost, one God,
world without end. Amen.

OCCASIONAL POST-COMMUNIONS.

Oremus.

Mundet et muniat nos,
quæsumus Domine, divini
sacramenti munus obla-
tum : et intercedente beata
Virgine Dei genitrice Ma-
ria, cum beatis Apostolis
tuis Petro et Paulo, atque
beato N. et omnibus sanc-
tis ; a cunctis nos reddat
et perversitatibus expiatis,

Let us pray.

May the oblation of this
divine sacrament, we be-
seech thee, O Lord, both
cleanse and defend us ; and
the blessed Mary, the vir-
gin mother of God, toge-
ther with the blessed Apo-
stles Peter and Paul, and
the blessed N. and all the
saints interceding for us :

et adversitatibus expeditos.

render us expiated from all perversities, and free us from all adversities.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde: ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus; per passionem ejus et crucem, ad resurrectionis gloriam perducamur.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, who by the message of an Angel have known the incarnation of Christ, thy Son, may by his passion and cross, come to the glory of his resurrection.

Libera, quæsumus, Domine, a peccatis et hostibus, famulos tuos, tibi supplicantes: ut in sancta conversatione viventes, nullis afficiantur adversis. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia sæcula sæculorum. Amen.

Deliver, O Lord, we beseech thee, from all sin, and from all enemies, thy servants, who offer their humble prayers to thee; that leading holy lives, they may be attacked by no misfortunes. Through our Lord Jesus Christ thy Son: who liveth and reigneth with thee in the unity of the Holy Ghost, One God, world without end. Amen.

Hæc nos, quæsumus, Domine, divini sacramenti perceptio protegat: et famulum tuum N., quem pastorem Ecclesiæ tuæ præesse voluisti, unà cum commisso sibi grege, salvet semper et muniat. Per Dominum nostrum Jesum Christum filium tuum: Qui tecum vivit et regnat

May the participation of this divine sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed pastor over thy Church, together with the flock committed to his charge. Through our Lord Jesus Christ thy

in unitate Spiritus Sancti,
Deus: per omnia sæcula
sæculorum. Amen.

Son; who liveth and reign-
eth with thee in the unity
of the Holy Ghost, One
God, world without end.
Amen.

¶ *Proceeding to the middle of the Altar, which he kisses, the Priest turns round and greets the people with:*

P. Dominus vobiscum.

P. The Lord be with
you.

¶ *To which the Choir, or the Acolyte, answers*

R. Et cum spiritu tuo.

R. And with thy spirit.

¶ *Then continuing with his face towards the people, he announces to them leave to depart:*

P. Ite, missa est.

P. Go, you are dis-
missed.

¶ *To which is answered:*

R. Deo gratias.

R. Thanks be to God.

¶ *On those days, however, on which the Angelic Hymn, Glory be to God on High, is omitted; instead of dismissing the people with these words, the Priest, after having turned round towards the Altar, says:*

P. Benedicamus Do-
mino.

P. Let us bless the
Lord.

¶ *In Masses of the Dead, instead of either of the foregoing salutations, is said:*

P. Requiescant in pace.

P. May they rest in
peace.

¶ *To which is answered:*

R. Amen.

R. Amen.

¶ *At Solemn High Mass, it is the Deacon who chants the Ite, missa est, &c. &c.* ⁽¹²⁵⁾

¶ *Then bowing before the Altar, the Priest says :*

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta : ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi-que, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Let the performance of my homage be pleasing to thee, O holy Trinity, and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom it has been offered. Through Christ our Lord. Amen.

¶ *Then, having kissed the Altar, he looks up towards Heaven, and elevates his hands, which he afterwards joins, at the same time that he bows his head, saying in an audible voice :*

Benedicat vos omnipotens Deus, Pater et Filius, ✠ et Spiritus Sanctus.
R. Amen.

May Almighty God, the Father, Son, ✠ and Holy Ghost ; bless you.
R. Amen.

¶ *And having turned himself to the people, before he has entirely completed this prayer, he gives his blessing, ⁽¹²⁶⁾ by making the sign of the Cross over them with his outstretched right hand ; just as he invokes the persons of the Holy Trinity. (The Benediction is omitted at Masses of the Dead.) Then turning to the Gospel side of the Altar, he says :*

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

¶ *He then traces the sign of the Cross, first upon the Altar, on the commencement of the Gospel ; then upon his forehead, lips, and breast ; and afterwards reads the particular Gospel appointed for the occa-*

sion ; but more generally it happens that the Gospel of St. John is the proper one to be recited.

P. ✠ Initium sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

St. John, c. i. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt : et sine ipso factum est nihil, quod factum est : in ipso vita erat et vita erat lux hominum : et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine : ut omnes crederent per illum. Non erat ille lux : sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit : in propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei

P. ✠ The beginning of the holy Gospel according to St. John.

R. Glory be to thee, O Lord.

St. John, c. i. In the beginning was the Word, and the Word was with God, and the Word was God : the same was in the beginning with God. All things were made by him ; and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John ; this man came for a witness, to give testimony of the light, that all men might believe through him : he was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not. But as

fieri, his qui credunt in nomine ejus : qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis : et vidimus gloriam ejus, gloriam quasi unigeniti à Patre, plenum gratiæ et veritatis.

many as received him, he gave them power to be made the sons of God, to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH,⁽¹²⁷⁾ and dwelt among us ; and we saw his glory, the glory as it were of the only begotten of the Father ; full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

¶ *The following V. R. and Prayer are in some places said every Sunday and Holiday after Mass.*

V. Domine salvum fac Regem nostrum N.

V. O Lord save N. our King.

R. Et exaudi nos in die qua invocaverimus te.

R. And hear us in the day we call upon thee.

V. Gloria Patri et Filio et Spiritui Sancto.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. Sicut erat in principio et nunc, et semper, et in sæcula sæculorum. Amen.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Oremus.

Let us pray.

Quæsumus omnipotens Deus : ut famulus tuus N. Rex noster, qui tuâ miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa : quibus decenter ornatus, et vitiorum monstra devitare, et ad te, qui

We beseech thee, O Almighty God, that thy servant N. our King, who by thy mercy, hath undertaken the government of these realms, may also receive an increase of all virtues, wherewith being adorned, he may avoid

via, veritas, et vita es, every enormity of sin;
 gratiosus valeat pervenire. and come at length to thee,
 Per Dominum nostrum, who art the way, the truth,
 &c. and the life. Through
 Christ our Lord.

R. Amen.

R. Amen.

BENEDICTION WITH THE BLESSED SACRAMENT⁽¹²⁸⁾

AFTER MASS.

¶ *Having put incense into the thurible, the Priest takes the blessed Sacrament out of the Tabernacle⁽¹²⁹⁾ and enclosing it in the Ostensorium,⁽¹³⁰⁾ or, as it is sometimes called, Monstrance, reposes it upon the Altar, with the appropriate genuflections both before and after. He then descends the steps, and kneeling down, incenses it, while the choir sings the hymn, O Salutaris Hostia, &c. Having recited the prayer Deus Qui Nobis, &c., the Priest is mantled with the Veil.⁽¹³¹⁾ Then going up to the Altar, he adores,⁽¹³²⁾ and muffling his hands in the extremities of the Veil, takes up the blessed Sacrament, and turning round slowly, and with the most religious reverence, blesses with it the people, who are the while profoundly bending in silent worship. The bell is rung during this ceremony, to announce when the solemn act of blessing commences and finishes, that all may know how long to continue bowed down in adoration. The Priest having replaced the Monstrance upon the Altar, after genuflecting, descends and incenses it again; then lays aside the Veil, and deposits the Sacred Host in the Ciborium,⁽¹³³⁾ which he either replaces within the Tabernacle, or removes to the inner Sacristy.*

¶ *Whilst the Priest (before the Benediction) is taking the Blessed Sacrament out of the Tabernacle, the following Hymn is sung,*

O Salutaris Hostia!

O saving Host! that Heaven's gate

Quæ Coeli pandis ostium: Laidst open at so dear a rate:

Bella premunt hostilia :	Intestine wars invade our breast ;
Da robur, fer auxilium.	Be thou our strength, support, and rest.
2. Uni trinoque Domino,	2. To God the Father and the Son,
Sit sempiterna gloria,	And Holy Spirit Three in One,
Qui vitam sine termino,	Be endless praise : may He above
Nobis donet in patria.	With life eternal crown our love.

¶ *Immediately before Benediction itself, is sung the following Hymn.*

Tantum ergo Sacramen- tum,	To this mysterious table now
Veneremur cernui :	Our knees, our hearts, and sense we bow :
Et antiquum documen- tum,	Let ancient rites resign their place
Novo cedat ritui :	To nobler elements of grace :
Præstet fides supplemen- tum,	What our weak senses can't descry
Sensuum defectui.	Let stronger faith the want supply.
Genitori, genitoque,	To God the Father born of none,
Laus et jubilatio :	To Christ his co-eternal Son,
Salus, honor, virtus quo- que	And Holy Ghost whose equal rays
Sit et benedictio :	From both proceed, be equal praise :
Procedenti ab utroque,	One honour, jubilee, and fame,
Compar sit laudatio.	For ever bless his glorious name. Amen.
Amen.	

V. Panem de cœlo præstitisti eis. Alleluia.

R. Omne delectamentum in se habentem. Alleluia.

Deus, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti : tribue quæsumus, ita nos corporis et sanguinis tui, sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui, &c.

V. Thou hast given them bread from Heaven. Alleluia.

R. Replenished with whatever is delicious. Alleluia.

O God, who in this wonderful sacrament, has left us a perpetual memorial of thy passion : grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, as in our souls to be always sensible of the redemption thou hast purchased for us. Who livest, &c.

NOTES ON THE RUBRICS.

(1) For the origin of Holy Water, and the form of blessing it, see Chapter XIII. Part II.

(2) A sprig of the Hyssop-plant was used for sprinkling the water of purification on the people under the Mosaic dispensation;* and at the going out of the children of Israel, they were commanded to dip a bunch of hyssop in the blood of the paschal-lamb, and sprinkle their doorposts with it.†

(3) The English word Mass, in Latin Missa, is derived from the word Missio. It was the practice in the primitive Church, during the celebration of the mysteries of the Lord's Supper, to dismiss from the assembly, at a certain part, all those who had not been perfectly initiated into the truths of the Gospel, and admitted to the communion of the faithful: this was denominated the "Missio" or the Dismissal, whence is formed the Latin abbreviation Missa, and the English Mass. See Chapter III. Part II.

The derivation of the term by which the principal afternoon service is designated, is somewhat similar. Vespers, or Evening Song, constitute the sixth amongst the Seven Canonical Hours, as those forms of prayer are called, which each Ecclesiastic, from the Subdeacon upwards, is bound to repeat every day, either in public or in private. The term Vespers is derived from Vesper, the star that appears towards sunset, the

* Numb. xix. 18.

† Exod. xii. 22.

time appointed by ancient usage for the recital of Evening Song.*

The antiquity of this form of prayer may be traced back to the earlier ages of the Church ; since it is not only especially noticed in the Apostolic Constitutions,† but mentioned by St. Basil, St. Ambrose, and St. Jerom ; the last of whom denominates it the “ Hora Lucernaris,”—or time of lighting lamps at the decline of day.

It may be proper to observe, that the Vestment, which, in most places, is worn by the officiating priest at Vespers, is the Cope ; for an account of which the reader may consult No. 59, Chapter XII., on the Vestments.

(4) The use of Images in the house of God, is authorized by Scripture. Moses was commanded to place the images of two Cherubim upon the Ark (*Exod.* xxv. and xxvi.) ; and Solomon “carved all the walls of the Temple round about with divers figures and carvings.” (3 *Kings* vi. 29.) By making a reverence before the crucifix, Catholics do not intend to worship the image of their divine Redeemer, but the Redeemer himself. Many denominations of Christians, as well as Catholics, bow the head when they hear the sacred name of Jesus pronounced : Catholics bow also when they behold his figure. The sound and the figure are both images of Jesus. No sensible Protestant will ever raise an objection to that inferior respect which Catholics exhibit towards the cross and the images of Jesus ; since he will remember that, in receiving the Sacrament of the Lord’s Supper, according to the rites of the English Establishment, each communicant is obliged to kneel down to the

* *Vespera fit quando sol occidit.*—St. August. Serm. in Psalm. xxix. *Vespera a sidere quod Vesper nuncupatur, et decidente sole exoritur.*—Isidorus de Eccl. Offic. c. xxii., et Etym. lib. vi. c. xxxv.

† Ἑσπέρας γενομένης συναθροισαῖς τὴν ἐκκλησίαν ὃ ἐπίσκοπε καὶ μετὰ τὸ ρηθῆναι τὸν ἐπιλύχιον ψαλμόν.—Lib. viii. c. xxxv. apud Labbeum, Concil. Gen. tom. i. p. 499.

sacramental elements, though he verily believes them to be nothing more than common bread and wine—mere figures of the body and blood of Christ. The reader is referred to Chapter X. in the second part of this work, for several observations on the Catholic practice of employing Images. The antiquity of the custom of setting up Crucifixes in Churches, and the reason of placing one upon the Altar, are both noticed in Chapter IX. Nos. 6 and 7.

(5) Consult Chapter IX. for the antiquity and meaning of the sign of the Cross.

(6) There are two forms which the Church employs for offering up the Eucharistic Sacrifice; one called *High Mass*; the other, *Low Mass*. Both are the same in essence, and differ in the ceremonies* only, which are more numerous and solemn in the celebration of High, than in that of Low Mass. By Solemn High Mass, it is intended to signify the Mass at which a Deacon and Subdeacon minister.

The Roman Missal prescribes that we should kneel during the whole of Low Mass, except at the recital of the two Gospels, and the Creed (should there be one). If, therefore, ill health, or weakness do not compel us to sit down occasionally, we ought to comply with the Rubric, and hear Mass in a kneeling posture, which is the one most becoming a sinner who is present at the commemoration of the death of his crucified Redeemer.

Through a devotional respect for the blessed Eucharist, the priest who celebrates Mass, as well as those who receive the holy communion, are fasting from the previous midnight. That this custom of receiving the blessed Sacrament fasting, was instituted by the Apostles, may be gathered from a passage in the writings of Tertullian. (*Ad Uxor.* lib. ii. c. v.)

(7) Acolytes constitute the highest of the four

* For some observations on the use of Ceremonies in general, see Chap. VIII. Part II.

minor orders in the Latin Church, in which they have been employed, from the remotest antiquity, to perform the inferior ministry at the Altar. St. Cornelius, who suffered martyrdom in 254, and his African contemporary, St. Cyprian,* in their epistles, severally mention these subordinate clerks. The Roman pontiff, in that part of his letter to Fabius,† where he enumerates the clergy of Rome, says that there were “forty-six priests, seven deacons, seven subdeacons, forty-two acolytes, exorcists, and lectors, together with fifty-two doorkeepers.” The fourth Council of Carthage, celebrated in the year 398, takes especial notice of the form of their ordination, and directs, that “when an acolyte is ordained, let him be instructed by the bishop how he is to perform his office. But let him receive from the archdeacon the candlestick, with a wax taper, that he may know that to him has been consigned the duty of lighting the lights of the church. And let him receive an empty cruet, to supply wine for the Eucharist of the blood of Christ.”‡ The same formula is recited in the sacramentary of St. Gregory. The term is Greek, and derived from the word *Ακολουθος*, which signifies a young servant or attendant. One amongst their most conspicuous offices within the sanctuary is, as St. Isidore informs us,§ to bear about the wax tapers. It has been the custom for several centuries to allow lay persons, even youths, to discharge the ministry at the holy sacrifice and other functions, without having the ordination of acolytes. The cassock and surplice, the ecclesiastical garments which they are allowed to wear, are severally described in Chapter XII., on Vestments, at Nos. 9 and 63.

* Epist. lv. apud Labb. tom. i. p. 691.

† Apud Euseb. lib. vi. c. 43.

‡ Acolythus cum ordinatur, ab episcopo quidem doceatur qualiter in officio suo agere debeat. Sed ab archidiacono accipiat ceroferarium cum cereo, ut sciat se ad accendenda ecclesiæ luminaria mancipari. Accipiat et urceolum vacuum, ad suggerendum vinum in eucharistiam sanguinis Christi.—Conc. Gen. Labbei, tom. ii. p. 1200.

§ See note 37.

(8) This mark ✠ whenever it is found, expresses that the Priest, at those words to which it is affixed, makes the sign of the Cross. For some remarks on which, see Chapter IX.

(9) Before commencing the Psalm, the Priest recites a versicle of it; “I will go,” &c., called the Antiphon, which, as its two Greek component words indicate, signifies a reciprocal voice or sound. He and his two assistants alternately repeat the verses of this introductory Psalm. Such an alternation in singing or reciting Psalms and Hymns, may be traced up to the earliest ages of the Church. So ancient is it, that its introduction is attributed * to St. Ignatius, a disciple of the Apostles.† In the Church service it is usual to select, very often from the Psalm itself about to be commenced, some verse which is repeated both before and after saying it. Sometimes the same verse or Antiphon is repeated by one side of the Choir, at the closing of each verse of the Psalm, the whole of which is recited by the other. As there is no portion of the Psalter more appropriate for the ministers of God to recite when about to offer up sacrifice, than this verse;—“I will go unto the Altar of God,”—it has in consequence been chosen as the Antiphon to the Psalm;—“Judge me,” &c., and directed to be said on every occasion by the Priest at the commencement of Mass.

(10) This Psalm, on account of the expressions of joy which it contains, is omitted at Masses of the Dead; and during Passion-time, that is, the fortnight before Easter.

(11) This is denominated the minor Doxology, or short hymn of Glory. The first part of it—“Glory

* Socrates, lib. vi. c. viii.

† St. Ignatius, who suffered martyrdom at Rome under Trajan, was appointed by St. Peter to fill the Episcopal Chair of Antioch, on the death of Evodius, the immediate successor in that See of the Prince of the Apostles.

be to the Father, and to the Son, and to the Holy Ghost," is presumed to have been framed by the Apostles.* The second portion,—“as it was in the beginning, is now, and ever shall be, world without end, Amen,” is ascribed to the Council of Nice, assembled in the year 325, and was appended by the Nicene Fathers as a contradiction to the doctrines of Arius, who maintained that the Son was not in the beginning, nor equal to the Father.†

The custom still observed by the people of standing up at Vespers, during the “Glory be to the Father,” &c., and of the Choir bursting out into a louder chorus, no doubt owes its origin to the same cause which introduced this Doxology at the close of each Psalm. To express their belief in the doctrine of the holy and undivided Trinity, it appears that the people were instructed to stand up, and mingle their voices with the swelling strain of the Choir, and thus proclaim their loud and unanimous assent to that dogma, as if it were by acclamation. The antiquity of this rite is attested by Cassianus, who flourished about the year 424, when he incidentally mentions it, and not as if of recent introduction, but as a ceremony established throughout Gaul at the time when he was writing. “In this province” (Gaul), remarks that author, “at the conclusion of a Psalm, all standing up, unite in singing together, in a loud strain, *Glory be to the Father*,” &c.‡

At a later period, Theodemarus, Abbot of Monte Casino, notices the standing up, and the inclination

* That the first of the two verses which compose the “Glory be to the Father,” was in use as a prayer amongst the faithful, anterior to the Council of Nice, is certain. St. Basil, who lived a little more than forty years after it was held, notices in his letter to Amphilochius, this hymn, as ancient; and the illustrious St. Athanasius, who flourished at the time the Council of Nice was celebrated, in referring to this Doxology, makes no mention of its being then but recently introduced.

† Opera Benedicti xiv.—De Sac. Missæ, c. iii. v. 19.

‡ In hac provincia (Gallia) in clausula psalmi, omnes adstantes concinunt cum clamore, Gloria Patri, et Filio, et Spiritui Sancto.—Cass. lib. ii. c. viii.

of the head during the recital of the "*Glory be to the Father*," as a rite of ancient institution.*

(12) While reciting the prayer, "*I confess*," &c., the Priest, with his hands joined, lowly bends down his head, to express his confusion for his sinfulness, and to imitate the humble "Publican, who would not so much as lift up his eyes towards heaven."†

(13) At these words he strikes his breast. This manner of expressing grief for sin, is both ancient and scriptural. The publican mentioned in the Gospel,‡ struck his breast, saying, "O God, be merciful to me a sinner;" and at the Crucifixion, "the multitude that saw the things that were done, returned striking their breasts."§ The striking of the breast is meant to signify, not only that we are indignant against this bosom of ours, which has so often rebelled against Heaven; but that we desire that it may be bruised and softened by compunction; and that the stony heart may be exchanged for one of flesh.|| In the Old as well as in the New Law, the Confession of Sins has invariably preceded Sacrifice. The High-Priest under the Mosaic dispensation, before he offered the emissary goat, was directed "to confess all the iniquities of the children of Israel, and all their offences and sins."¶

Some Protestants have objected, that, in this prayer, Catholics make a confession of their sins, not only to God; but also to the Saints. In answer to this, it should be observed, that we here confess, not only to the Saints in Heaven, but also to our brethren upon earth; and, in both instances, we employ the same expression: and thus we comply with the injunction of St. James, who says, "confess your sins one to another."***

* Sicut et alia quæ a majoribus instituta servamus, stamus, flectimus cervicem, quoties Gloria canitur.—Epist. ad Theodorum apud Paulum Diaconum.

† St. Luke xviii. 13.

‡ Ibid.

§ St. Luke xxiii. 48.

|| Ezek. xi. 19.

¶ Levit. xvi. 21.

** St. James v. 16.

Now as it is not the slightest derogation from God's honour to confess to sinners on earth, it is impossible to conceive how it can be unlawful to confess our guilt, and acknowledge our transgressions, to the Saints in Heaven, who are, at the day of final retribution, to sit in judgment on us; for it was thus that our divine Redeemer addressed his Apostles:—"Amen, I say to you, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel;"* and St. Paul exclaims,—“Know you not that the Saints shall judge this world?”† An almost similar form of confession, with its absolution, may be seen in the Pœnitential drawn up by Ecgberht, who was archbishop of York in 732.

Concerning the Invocation of Angels and Saints, the reader is referred to Chapter V. Part II.

(14) Not only did the Archangel Gabriel salute the Blessed Virgin Mary with this respectful language,—“Hail, full of grace, the Lord is with thee, Blessed art thou amongst women;”‡ but she herself, under the inspiration of the Holy Spirit, declared that §—“all generations should call her blessed.” By this prayer, Catholics partly realize this prophetic declaration uttered by—“the mother of our Lord.”

(15) Of the Archangel Michael, it is said in the prophecy of Daniel,—“Michael shall rise up, the great prince, who standeth for the children of thy people.”||

(16) St. John Baptist was, as it were, the conclusion of the Old, and the beginning of the New Testament. He was—“the Angel sent before the face” of the Redeemer. He was—“the voice of one crying in the desert, Prepare ye the way of the Lord, make

* St. Matt. xix. 28.

† 1 Cor. vi. 2.

‡ St. Luke i. 28.

§ Ibid. i. 48.

|| Dan. xii. 1.

straight his paths." It was he who preached the Baptism of penance unto the remission of sins.*

(17) It was to St. Peter that Jesus Christ made this splendid promise: "Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it. And I will give to thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven."†—St. Paul was associated with St. Peter in preaching the Gospel at Rome and in founding the Roman Church, of which the first Pope or Bishop was St. Peter.

(18) The Saints in Heaven are addressed in this prayer for three reasons. I. Their perfect Charity, or love of God, induces them to feel a concern about every offence that is perpetrated against their heavenly Sovereign. II. They take particular interest about everything which regards us here below, and participate in that "joy which is in Heaven upon one sinner that doth penance."‡ III. Because it not unfrequently happens that Almighty God grants, through the intercession of his favourites, the pardon which he denies to the sinner himself. The Lord thus spoke to Abimelech:—"Abraham shall pray for thee, and thou shalt live;"§ and he likewise said to the friends of Job:—"Go to my servant Job: and my servant Job shall pray for you; his face I will accept, that folly be not imputed to you."|| See Chapter V. Part II.

(19) St James bids us to confess our sins "one to another."¶

(20) When we address ourselves to God, we say,

* St. Mark i. 2, 3, 4.

† St. Luke xv. 7.

|| Job xlii. 8.

† St. Matt. xvi. 18, 19.

§ Gen. xx. 7.

¶ St. James v. 16.

—"Have mercy on us." When we address ourselves to Saints, to Angels, or to men, we say,—“Pray for us.”

(21) The words—"Dominus vobiscum," or "The Lord be with you"—are found in several passages of the Old Testament. "Booz said to the reapers,—The Lord be with you. And they answered him: The Lord bless thee:"* Such, too, was the salutation of the Angel Gabriel to the Blessed Virgin Mary.† The response,—“And with thy spirit,”—is furnished by those words of St. Paul to Timothy:—"The Lord Jesus Christ be with thy spirit."‡

(22) The Priest kisses the Altar, out of respect and affection towards that spot on which Jesus Christ is daily immolated: for we may well exclaim with St. Optatus Milevitanus, who flourished towards the year 308,—“What is the Altar but the seat of the Body and Blood of Christ?”§ The use of Altars in the Church, and the respect which has been invariably manifested towards them from the earliest ages, will be noticed in a separate Chapter.

The Priest is directed to kiss that part of the Altar where is placed the stone under which it is usual to deposit the Relics of some Saint or Martyr. Thus there is furnished another testimonial of reverence to our divine Redeemer, through the respect which is exhibited towards the earthly remains of those who have exemplified his precepts by their virtues, or sealed the profession of his doctrines with their blood. In the earliest ages of the Church, the holy Sacrifice of the Mass used to be offered on the tombs of the Martyrs; and hence arose the custom of enclosing a portion of their Relics in the Altar-Stone. It is but becoming, that beneath our earthly Altars, should repose the Relics of the Saints, since St. John remarks of them in his vision of the heavenly sacri-

* Ruth ii. 4.

† St. Luke i. 28.

‡ 2 Tim. iv. 22.

§ Quid enim est Altare nisi sedes corporis et sanguinis Christi?—Adv. Parmen. lib. vi. p. 91.

fice,—“ I saw under the Altar the souls of them that were slain for the word of God, and for the testimony which they held.”* For some remarks on the veneration which the Catholic Church pays to Relics, see Part II. Chapter VI.

(23) By the express command of God, the use of Incense was very frequent in the service of the Jewish Temple.†

(24) This portion of the service is called the *INTROIT* or entrance ; because, at solemn High Masses, the Choir usually chants it as the Priest is approaching the Altar. It is composed of two or three versicles selected from the Psalms, or other parts of Scripture.

(25) “ *Kyrie eleison*” are two Greek words, which signify “ Lord have mercy.” Such a petition is most appropriately recited at the commencement of the tremendous mysteries. Then it is that we should supplicate the mercies of Heaven in cries like those of the blind men of Jericho ;‡ with the perseverance of the Canaanean mother,§ and as humbly as the ten lepers.|| “ *Kyrie eleison*” is repeated, three times, in honour of God the Father ; “ *Christe eleison*,” three times, in honour of God the Son ; and “ *Kyrie eleison*,” three times, in honour of God the Holy Ghost.

(26) This has been denominated the *Angelic Hymn*, because it commences with the words chanted by Angelic voices in the midnight air at the birth of our divine Redeemer, which was announced to the shepherds by an Angel zoned in light, with whom—“ there was a multitude of the heavenly army, praising God, and saying, *Glory be to God in the Highest, and on earth peace to men of good will.*”¶ This Canticle, as the fathers of the fourth Council of Toledo, celebrated in the year 633, observed, consists of the strain sung

* Apoc. vi. 9.

† St. Matt. xx. 30.

|| St. Luke xvii. 13.

† Exod. xl. 5 ; St. Luke i. 10, 11.

§ St. Matt. xv. 22, &c.

¶ St. Luke ii. 13, 14, &c.

by the multitude of the heavenly array, and of pious aspirations composed by the pastors of the Church. The Greeks call it the great Doxology.

In commencing this hymn, so beautiful for its devout sentiments, and venerable for its antiquity, the Priest outstretches and elevates his hands, and turns his eyes towards heaven. A pious sensibility naturally dictates such gestures. They exhibit in a feeling manner those inward profound emotions, and that religious elevation of the soul, experienced by the fervent Christian; and testify, that whilst his lips are resounding with those angel-notes of praise,—Glory be to God on High,—they echo but the accents of a heart that sighs to embrace and retain the joys of Heaven for all eternity. The inclination of the head at the name of God, is to manifest our worship of God, made man for our redemption. At the conclusion, he makes the sign of the Cross, according to the custom of the ancient Christians, who sanctified* all their principal actions by calling to their minds the sacrifice of Christ's atonement by this holy symbol. The "Gloria in excelsis," being a canticle of gladness, is consequently omitted at Masses said in black for the Dead; and also during the penitential seasons of Lent, Advent, &c., unless the Mass be of some Saint.

(27) The Priest bows down before the Altar, because he who wishes to communicate a benediction unto others, must, first of all, by his humility, incline Heaven to bestow the blessing he desires to impart. He kisses the Altar because it is the throne of Jesus. He turns round towards the congregation, because he speaks a holy greeting; and he holds his arms extended, to signify, by such a natural expression of sincere and warm affection, that he is acting in the name of Jesus, the loving Father of his people.

(28) Nothing can be more impressive than this scriptural and very ancient custom of extending the

* Chapter on the Cross, No. 3.

arms during the time of prayer. It was thus that Moses prayed upon the mountain, while the Children of Israel were combating on the plain with the Amalekites.* The Psalmist makes frequent mention of it. "Hear, O Lord," he cries,—“the voice of my supplication when I lift my hands to thy holy temple.”†—“Lift up your hands to the holy place.”‡—“I stretched forth my hands to thee.”§ St. Paul refers to this ceremony when he says,—“I will that men pray . . . lifting up pure hands.”|| That such was the method of praying observed amongst the primitive Christians, is evident both from the testimony of the earliest writers of the Church, and from those monuments of Christian antiquity which are extant. Tertullian, in his book on prayer,¶ and Prudentius, in his hymn on the Martyrdom of St. Fructuosus,** particularly mention it. In the fresco-paintings with which the Christians of the first ages adorned the chambers of their Catacombs at Rome, are still visible many figures with outstretched hands, in the act of praying.†† An illustration of such a rite may be seen in Chapter XII., on Vestments, No. 29, where is given the figure of a veiled female in the act of prayer. The Sarcophagi which contained the bodies,‡‡ and the Cippi, or marble slabs that covered the tombs of the Martyrs,§§ as well as articles of domestic furniture,||| exhibit figures in similar positions. Anciently this gesture was common both to the Clergy and Laity during the time of prayer; but now, with the exception of some places on the continent where the people still employ it in the Churches,¶¶ it is observed by the Priest only.

* Exod. xvii. 11. † Ps. xxvii. 2; Protest. Trans. xxviii. &c.

‡ Ps. cxxxiii. 2; Protest. Trans. Ps. cxxxiv.

§ Ps. cxlii. 6; Protest. Trans. Ps. cxliii. &c.

|| 1 Tim. ii. 8. ¶ Chap. xi. and xiii. ** Hymn vi. 107.

†† Aringhii, Roma Subterranea, vol. i. pp. 541, 565, 581, and 585.

‡‡ Bottari, Roma Sotteranea, plate cxxv.

§§ Aringhii, vol. i. p. 606.

||| Buonarruoti, Vasi Antichi di Vetro, plates xviii. and xxi.

¶¶ The writer particularly noticed this custom at Munich, where

(29) Amongst ancient ecclesiastical authors, the word "Collect" signifies a meeting of the faithful for the purposes of prayer.*

In the early times of Christianity, it was usual for the people to assemble in a particular Church on fast-days, but especially during the season of public calamity, in order afterwards to proceed in regular procession to another church previously determined upon, for the celebration of what was called, in the language of the period, a station.† When the Clergy and the people had assembled at the place appointed, the Bishop, or the Priest who was to officiate, recited over the collected multitude a short prayer, which, from the circumstance, was denominated the Collect, or the gathering prayer.‡

2. As the Mass is the principal service of the Church, for the celebration of which the faithful are collected; we see the propriety of denominating by the term Collect, that prayer which the Priest puts up to God in behalf of those amongst his servants who have come together to adore him. In fact, the ancient mode of saying the Collect, furnishes another warrant for the propriety of such a designation. Before the Celebrant began the prayer itself, he exhorted, as he does now, the people to offer their petitions to heaven, by saying,—“Let us pray.” The

he observed numbers of people at the cathedral and other churches, praying with outstretched hands, and in a posture exactly resembling the one so often to be seen on ancient Christian monuments.

* In the writings of the Fathers, the following expressions,—“*collectas agere* ;” “*congregari ad collectam*,”—which are of frequent occurrence, are to be understood in this sense.

† The ceremony was denominated “station,” because it was at the second church that the procession stopped to hear Mass, and listen to a sermon. It was on occasion of these stations, that Pope St. Gregory, the Apostle of England, preached the major part of his Homilies to the Roman people.

‡ In the Sacramentary of St. Gregory, there are two prayers for the Feast of the Purification; the first is entitled, the Collect at St. Hadrian’s, the church at which the clergy and people met, before proceeding to St. Mary Major’s, where the second was recited as the Collect in the Mass of the Festival.

Deacon then proclaimed aloud,—“ Let us kneel down,”—and, after a pause, which was employed by all present in silent supplication, that minister a second time cried out,—“ Stand up again.”—The Priest then rising from his knees, prayed aloud.* Though not the name, the form however, of prayer, which we have in the Collect, may be traced up to Apostolic origin. Many of the occasional Collects now in use, are proved, by referring to the Sacramentaries of Popes Gelasius and Gregory, to have been composed more than thirteen hundred years ago.

It may, in conclusion, be observed, that as it is the official duty of the Priest to stand between the Altar of God and the people, to collect the vows and the petitions of those around him, and offer them up altogether to the throne of grace and mercy, hence the formula employed for such a purport, has been very properly, from this circumstance alone, denominated Collect,—from the collection which the pastor makes of the prayers of his flock, and from his afterwards compressing in one common summary, the requests of each single individual.

(30) By making a reverence before the Crucifix, by bowing his head as he pronounces the sacred name of Jesus, and by kissing the text of the Gospel; the Priest intends to honour and worship, not an image, nor a book, nor a sound, but Jesus Christ himself in heaven, who is represented and called to his remembrance by these several sensible signs and figures. To these symbols of Jesus, the Priest exhibits no more honour than the Jewish priesthood, by an express command of God, manifested to the Ark of the Testa-

* An illustrious Father of the Greek Church, St. Basil, who died in the year 379, refers, in his book on the Holy Ghost, c. xxvii. to this ceremony, which is still observed throughout the Latin Church, at the Quatuor Tempora, or Ember days, on Good Friday, and Holy Saturday; with this only difference, that at High Mass the Sub-deacon, and at Low Mass the Acolyte, without allowing any time to transpire in a pause, says, “ Stand up again.”

ment, and to the Temple. The Catholic neither worships nor prays to, nor reposes any trust in images, as the Heathens did in their idols; nor does he believe any power or virtue to reside in them. He is expressly taught by his Church—"that images have neither life nor sense to help him." (*Concilium Trident.* Sess. 25, and the *First Catechism.*) For some further observations upon Images, see Part II. Chapter X.

(31) Such an admonition is addressed by the Priest to his congregation for the purpose of warning them that his prayers are for the common benefit; and of assuring them that it will be in vain for him to lift up his hands towards heaven in their behalf, unless they also elevate their hearts at the same moment.

(32) The Acolyte in the name of the people answers,—“Amen”—at the end of the Collect, Post-communion, &c., and thus ratifies what the Priest has been saying, according to the custom of the Jews and primitive Christians. *Amen* is a Hebrew word employed to confirm what has been announced; and according to the tenor of the discourse to which it is appended, signifies, either—"that is true,"—or—"may it be so,"—or—"I agree to that." It is, in reality, a form of speech indicative of an assertion, a desire, or a consent. 1. When the *Amen* is uttered after a declaration of the truths of Faith, as for instance the Creed, it is a simple assertion, and signifies,—“that is true.” 2. The *Amen* indicates a wish, when it follows a prayer in which the Priest expresses a desire for some blessing or a spiritual good; for example, the conversion of nations, health of soul and body, and rest to the spirits of departed brethren. 3. When the Priest recites a prayer which pledges us to the performance of anything, the *Amen* repeated after it, declares our determination to comply with the engagement.

(33) For some remarks on the Intercession of Saints, see Part II. Chapter V.

(34) The Jews commenced the public service of their Sabbath by reading Moses and the Prophets :* the first Christians followed their example, and during divine worship on the Sunday, read passages from the Old or New Testament.† But as these extracts were more generally made from the letters of St. Paul, the Doctor of the Gentiles, this scriptural lecture received the appellation of the Epistle. The Epistle of each Sunday is taken from the letters of St. Paul, or of the other Apostles, and not without a spiritual meaning ; for in causing the writings of God's envoys to be recited previous to the lecture of the Gospel, the Church appears to imitate the example of Jesus Christ, who deputed some among his disciples to go before him into those quarters which he was about to honour with a visit. It is thought that the present distribution of Epistles and Gospels throughout the year, was arranged by St. Jerom, at the desire of Pope Damasus, about the year 376.

Portions of the sacred writings are read during the recital of all the other offices of the Church. At Vespers, for instance, is said the Little Chapter, which is a short lecture, containing a few sentences selected from some portion of the Old or New Testament. It is mentioned as early as the sixth century, by the Council of Agde, in Gaul, celebrated in the year 506. The Venerable Bede, in speaking of the Little Chapter, says, " that, in imitation of the children of Israel, who, in the time of Ezra, used to read four times during the day out of the Volume of the Law, a practice was introduced into the Church of reciting a lecture, from the Sacred Scriptures, after each portion of the daily psalmody, known at present under the appellation of the Canonical Hours."‡

* Acts xiii. 15.

† Tertul. Apol. c. xxxix.

‡ Beda, lib. iii. Expos. in Esdram, c. xxviii.

(35) After the Epistle, in order to unite prayer with instruction, the whole, or part of one of the Psalms is recited; and this anthem is called the GRADUAL; from an ancient custom which once prevailed of chanting it on the Gradus, that is, steps of the Ambo or Pulpit,* in which the Epistle used to be recited.† These versicles, composing the Gradual, used to be chanted sometimes by one chorister alone, without any pause or interruption; sometimes alternately and by many voices which responded one to another. When the chanting was performed by one voice, and without interruption, it was distinguished by the appellation of TRACT, from the Latin *Tractim*—"without ceasing." When it was sung by several of the Choir, or by the whole congregation, who took up some of the strophes, it was called the Anthem sung in versical and response. Hence the origin of the generic term Gradual, and of the specific ones, Tract and Response.

(36) As there is something plaintive and melancholy in solemn, long-drawn strains of a single voice, the Tract is chanted in penitential seasons, or during the time the Church is occupied in commemorating the passion of our divine Redeemer. But during the period that the Church is busied in solemnizing the joyful mysteries of our religion, at Easter and on those Sundays when she more particularly commemorates the Resurrection of her Spouse, and on other festivals, the swell and harmony of many voices blended together, and the bursts of alternate Choirs singing Alleluia, are admirably adapted to exhibit her joy; and hence the versicle commenced and finishes with that word of jubilation. ALLELUIA is a Hebrew term, which signifies—"praise the Lord:"—but as it expresses a transport of joy which cannot be adequately

* These Ambones are still to be seen in some of the oldest churches at Rome, such as St. Clement's, St. Laurence's, and several others.

† Rabanus Maurus, lib. i. c. xxxii. He wrote in the ninth century.

rendered by any term in Greek or Latin, it has been retained in its original form. Tobias, wishing to signify the joy which is to distinguish the flourishing periods of the Church of Christ, or of the New Jerusalem, proclaims that "Alleluia shall be sung in all its streets;"* and St. John assures us that the inhabitants of Heaven hymn their praises in Alleluias.†

There are certain Rhythms which, on particular festivals, are chanted after the "Gradual;" and hence receive the denomination of Sequences; but are also called Proses, because, though written in a species of verse, they are not fettered by any of the recognized laws of metre. The introduction of these hymns into the Liturgy, is thought to have originated in the devotion of B. Notkerus, Abbot of the Monastery of the Irish St. Gall, in the diocese of Constance, towards the closing of the ninth century.‡ Of the many Sequences or Proses which have been composed, four only are inserted in the Roman Missal. The first of them is the "Victimæ Paschali," &c., sung at Easter, and which, according to Durandus,§ is the production of Robert, King of the Franks, in the eleventh century; the second is the "Veni Sancte Spiritus," &c., for Pentecost, and is considered to have been written in the eleventh century also, by B. Hermannus Contractus; the third is the "Lauda Sion," &c., for the feast of Corpus Christi, and is ascribed to St. Thomas of Aquino; the fourth is the justly celebrated "Dies iræ," &c., which, according to some, issued from the pious pen of Cardinal Latino Orsini, a Dominican friar, who flourished in the thirteenth century;|| according to others, is the production of Thomas de Celano, a Minorite, who lived c. A.D. 1360. The beautiful and celebrated hymn, "Stabat Mater dolorosa," is attributed to Pope Innocent III. by Pagi, in the life which he wrote of that Pontiff.¶

* Tob. xiii. 22.

† Apocal. xix.

‡ Notkerus died in 912.

§ Lib. iv. c. xxii.

|| Benedictus XIV. De Sacrificio Missæ, lib. ii. c. v. sec. 18.

¶ Georgius, De Liturgia Romani Pontificis, tom. ii. p. 218.

The use of hymns is coeval with the Christian Church; and many of those now in use are the compositions of some of the most illustrious Fathers and Saints of the fourth and succeeding centuries, who wrote several in honour of the Apostles and Martyrs.*

(37) St. Jerom, who flourished about the year 376, refers to this ceremony in his able answer to Vigilantius, whom he thus addresses:—"Throughout all the churches of the East, whenever the Gospel is recited, they bring forth lights, though it be at noon day; not, certainly, to drive away the darkness, but to manifest some sign of joy."† Those attendants who answer and wait upon the Priest, and at High Mass carry the lights, are thus noticed by St. Isidore in his book called "*Origines*," which he composed towards the year 595:—"Those who in the Greek tongue are denominated Acolytes, are, in Latin, called Taper-bearers, from their carrying wax-candles at the reading of the Gospel, or when Sacrifice is to be offered. Then tapers are lighted and borne by them."‡

(38) Amongst the nations of antiquity, an offering of perfumes was regarded as a token of the most profound respect and homage. Moses received particular instructions from God to erect an altar of Incense in the Tabernacle. The early Christians imitated the example of the Jews, and used incense at the celebration of their liturgy. The ceremony of burning incense at this part of the Holy Sacrifice, should figure to us, that as a grateful perfume exhales from the glowing thurible, so, a sweet odour is diffused throughout the soul by the Gospel of Jesus Christ, whose bosom glowed with love for man. The spiritual meaning which the Church attached to the burning of

* Conc. Tolet. IV. c. xii.

† Hier. Epist. advers. Vigilantium.

‡ Isid. Orig. lib. vii. c. xii.

incense will be indicated under Note 72. For some observations on the antiquity and general custom throughout the western and oriental churches, of burning perfume at divine service, the reader may consult Chapter XVII., on Incense, Part II.

(39) By standing up during the Gospel, we express our readiness to answer the call of the inspired volume; and to obey the precepts which it delivers to us.

(40) This is the remnant of a very ancient ceremony practised in the Greek* and Latin Churches. At the General Councils, a copy of the sacred volume was placed upon an elevated and richly-ornamented throne.† At other times, the holy book was laid upon the altar, as may be perceived in a mosaic which still ornaments the cupola of St. John's church at Ravenna, and was executed about the year 451.‡ In his Annotations on the Greek liturgies, Goar has the following note on this ceremony of depositing the volume of the Gospels on the middle part of the altar, as on a royal throne:—*Evangelium altaris medio perpetuo accumbens Christum regem throno suo insidentem manifestat: et Sacerdos primo ad altare appulsu, in evangelio Christum veneratur: Diacono humilitatis et statûs sui conscio, thronum illum regium adorare contento.*§

(41) It is thus that the priest signifies that the Gospel he is about to read, is the book of Jesus crucified; and by this action he imitates the piety of the early Christians, who never commenced any work

* See the Liturgies which bear the names of St. James, of St. Basil, and of St. John Chrysostom. Precisely the same ceremonies as we observe immediately before and at the chanting of the Gospel, are also prescribed by the Greek Church.

† Cyrill. Alex. Apolog. ad Theod.

‡ Ciampini, *Monimenta Vetera*, tom. i. p. 236, tab. lxx.

§ Goar, *Rituale Græcorum*, p. 122.

without first making the sign of the Cross. See Chapter IX., on the Cross, Part II.

(42) The priest and people here, and at the last Gospel, sign, first, their foreheads with this emblem of Christianity, to manifest, as St. Augustin observes, so far are they from blushing at the Cross, that they do not conceal this instrument of redemption, but carry it upon their brows,* and with St. Paul, glory in the Cross;† then, their mouths;—"For with the heart we believe unto justice; but with the mouth confession is made unto salvation;"‡—and, finally, upon their bosoms, by way of admonition that the precepts of Christ should be imprinted in indelible characters upon the heart of every true believer in the Cross. See Chapter IX., on the Cross, in Part II.

(43) This is done both out of reverence for the word of God, and to signify that everything which emanates from such a hallowed source, is sweet and venerable.

(44) This is in accordance with what we read of "the great multitude of people who came to hear Jesus, and to be healed of their diseases."§

(45) Such a ceremony testifies our reverence, and expresses our joy in the Gospel, and affection towards Jesus, inspired by his divine words.

(46) This tribute of respect is offered to the priest, because he is the principal sacrificing minister, who should "manifest the odour of his knowledge in every place," according to the language of St. Paul.||

(47) The Creed is said every Sunday during the

* *Usque adeo de Cruce non erubesco, ut non in occulto habeam crucem Christi, sed in fronte portem.*—Aug. in Psalm. cxli.

† Gal. vi. 14.

‡ Rom. x. 10.

§ St. Luke vi. 18.

|| 2 Cor. ii. 14.

year, and on all those feasts, the objects of which are in a manner comprehended in it; such as the different festivals instituted in honour of Christ, and of his mother, the Blessed Virgin Mary; of the Apostles and Doctors of the Church by whose arduous labours and writings the doctrine included in this symbol of Christianity has been disseminated through the world.

There is a liturgical practice which must be interesting to the reader. The custom of saying the "Our Father" and the "Creed" in silence at Comp-lin, and at the other portions of the divine service, excepting Mass, in which they are recited aloud, appears to be the remnant of that ancient law, denominated the "Discipline of the Secret," which was most religiously observed by the faithful during the first four ages of the Church.* According to this Apostolical institution, neither the Lord's Prayer, nor the Creed,† was permitted to be recited aloud at those parts of the public service, at which it was possible for any unbeliever or uninitiated person to be present.‡ It was only after the catechumens had been diligently instructed, and were about to receive baptism, that they were taught these prayers.§ Hence may be readily perceived the original reason why the Lord's Prayer should be recited, at Mass, in an elevated tone of voice, and at Vespers, and the Canonical Hours, in perfect silence. The presence of the unbeliever, the Jew, and the Catechumen, was willingly tolerated during the recital of various parts of the public service, and of the commencement of the Liturgy or Mass. But it was one of the official duties of the deacon, to see that all such persons had withdrawn from the assembly, long before that period of

* *Disciplina Arcani*, per Emanuelem a Schelstrate.

† *Vide Benedictum XIV. lib. ii. c. xix. sec. iv. De Sac. Missæ.*

‡ Writing to his sister Marcellina, St. Ambrose observes, "Post lectiones et tractatum, dimissis Catechumenis, Symbolum aliquibus competentibus in baptisteriis tradebam."—*Epist. xxx.*

§ *Disciplina Arcani*, p. 101.

the Mass arrived, at which the "Our Father" was recited. For a short history of the Creeds used in the Church, consult Chapter XIV. Part II.

(48) Whenever we address ourselves to the Divinity, we ought to elevate our hearts towards Heaven. The exterior lifting up of the hands is a figure of the interior elevation of the mind towards God.

(49) This inclination of the head is to exhibit our profound respect for the ineffable perfections of the Deity.

(50) At these words, all kneel down to venerate the mystery of the Incarnation; and to adore a God made man, "who, being in the form of God, thought it not robbery to be equal with God; but debased himself, taking the form of a servant, being made in the likeness of a man, for which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth."*

(51) It is thus we study to express that our hopes of a joyful resurrection, and of the happiness of eternal life, are founded solely on the merits of Jesus crucified.

(52) As long as the Discipline of the Secret† was enforced, this was the period at which the Catechumens were dismissed from the Assembly; and then, what was called the Mass of the Faithful, began. Not only were the Catechumens,‡ or persons who had not been purified by the regenerating waters of Baptism,

* Philipp. ii. 6, 7, 9, 10.

† For a notice of the Discipline of the Secret, see a note at No. 22, in Chap. I. on the Sacrifice of the Mass, Part II.

‡ Who the Catechumens were, is mentioned in a note to No. 2, in Chap. III. Part II.

excluded from the Sacrifice of the Mass, but also the public penitents, or Christians who had defiled the robe of baptismal innocence by the blacker stains of sin, and were, in consequence, considered, in those times of primitive fervour, unworthy to remain and attend at the Eucharistic Sacrifice.

(53) The Offertory is an Anthem which the priest recites prior to the Oblation; and which, in some places, is chanted by the Choir immediately after the—"Dominus vobiscum."—It owes its name to a practice which was anciently observed in the Church by the faithful, who, at this part of the Mass, presented at the altar their offerings of bread and wine, to be consecrated at the holy Sacrifice. The Choir, in singing this anthem whilst the priest is offering the bread and wine, imitates the chant of the Jewish sanctuary at the celebration of the Aaronic sacrifice;—"For when the high-priest stretched forth his hand to make a libation, and offered of the blood of the grape, he poured out at the foot of the altar a divine odour to the most high Prince. Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise, to be heard for a remembrance before God. Then all the people together made haste and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty the most High. And the singers lifted up their voices, and in the great house the sound of sweet melody was increased."*

(54) The matter, as it is called, of the Sacrifice, is composed of wheaten bread, and wine of the grape. The Latin Church, in imitation of our divine Redeemer,† employs unleavened bread in the celebration of the blessed Eucharist; a practice which, with regard to England, was noticed by our countryman Alcuin,

* Ecclesiasticus L. 16, &c.

† St. Matt. xxvi. 17; St. Mark xiv. 12; and St. Luke xxii. 7.

more than a thousand years ago.* For some other remarks upon unleavened bread, see Part II. Chapter II.

(55) The Corporal is a square piece of fine linen, so called because it touches the body† of our Lord. It has been known by such an appellation for more than ten centuries.‡ In the Ambrosian rite, which received its present arrangement from St. Ambrose, the Corporal is likened to the linen cloths in which the body of our Saviour was shrouded in the sepulchre, and, on unfolding it at the offertory, the priest recites what is termed the “*Oratio super sindonem.*” The Greeks make use of a similar square piece of linen cloth, which they spread out as we do.§ In their liturgies it is called *εἰλητον*, a word which implies precisely the same meaning as our corporal.|| In explaining what is to be understood by the *εἰλητον*, or corporal, Germanus, Patriarch of Constantinople (A.D. 1222), says: —“It signifies the linen cloth in which was wrapped the body of Christ when it was taken down from the Cross, and deposited in the monument.”¶ At a much earlier period (A.D. 412), an eminent saint of the Greek Church attached the same meaning to the corporal; St. Isidore, who spent the greater part of his life at Pelusium, on the Nile, and was at first the disciple, afterwards the bosom friend and strenuous vindicator of St. John Chrysostom, observes, in one of his epistles, when speaking of the corporal;—“That this

* *Panis qui in corpus Christi consecratur absque fermento ullius alterius infectionis debet esse mundissimus.*—Epist. lxix. ad Lugdunenses. Alcuin wrote towards the year 790.

† In Latin, “Corpus.”

‡ See Amalarius, who wrote towards 820.

§ Goar, *Euchologium Græcorum*, pp. 70, 162. It should not escape the learned reader's notice, that, in the Greek liturgies, the word by which the priest is designated is *ιερευς*, an appellation which the classic writers anciently employed to signify, not merely a minister of religion, but more especially a sacrificing priest.

|| Ibid. p. 70.

¶ *Τὸ εἰλητὸν σημαίνει τὴν σινδόνα ἐν ᾗ ἐνειλήθη τὸ σῶμα τοῦ Χριστοῦ ἐκ τοῦ σταυροῦ καταβὰν καὶ ἐν μνήματι τεθέν.*—Theoria, p. 153. The Theory is an exposition of the Greek Liturgy.

piece of linen cloth, which is spread under the divine gifts, serves the same purpose as the one employed by Joseph of Arimathea. For as that holy man enveloped with a winding-sheet, and deposited in the sepulchre, the body of the Lord, through which the universal race of mortals participated in the resurrection : in the same manner we, who sacrifice bread of proposition on the linen cloth (or corporal), without doubt, find the body of Christ.”* This spiritual signification, which has been attributed from all antiquity to the piece of linen called the corporal, as well as the very term itself, by which it is denominated in the Greek and Latin Churches, though an indirect, is a very convincing argument in demonstration of the belief of the real and corporeal presence of Jesus Christ in the blessed Sacrament, which has been professed at every age, and by every nation of the Christian world.

(56) A circular plate, silver gilt, and sometimes made of gold, so called from the Latin word “ Patena.”

(57) From the Latin “ Hostia,” or Victim.

(58) This Prayer is modelled upon the words of the Prophet Daniel, iii. 39, &c.

(59) Though merely bread, still, by anticipation, it is called an unspotted Host, or Victim, as it is about to be converted by Almighty God, during the consecration, into the Body of Jesus Christ, the one—the only Victim without stain or imperfection.

(60) The Sacrifice of the Mass is never offered to any Saint, but to God only.

* Pura illa sindon, quæ sub divinorum donorum ministerio expansa est, Josephi Arimathensis est ministerium. Ut enim ille Domini corpus sindone involutum sepulture mandavit, per quod universum mortalium genus resurrectionem percepit : eodem modo nos propositionis panem in sindone sacrificantes, Christi corpus sine dubitatione reperimus.—Lib. i. epist. xxiii.

(61) "In many things we all offend."*

(62) "First for his own sins, and then, for the people's."†

(63) Hence it is evident that prayer is made, at every Mass, for all the faithful departed, as well as for the particular individual whom the priest may especially commemorate afterwards, and in suffrage of whose soul he is offering up the holy sacrifice to God. The Catholic doctrine of prayer for the souls of the departed, is explained in Chapter VII., on Purgatory.

(64) A small quantity of water is mixed with the wine, according to a tradition of the Church which teaches us that water was mingled with the wine in the Eucharistic cup, by our divine Redeemer. The Protestant writer Bingham acknowledges such to have been the practice of the ancient Church, and enumerates Justin Martyr and St. Cyprian, amongst several other authorities, for this fact.‡

(65) See some remarks on this ceremony, Part II. Chapter VI., on the Vestments.

(66) On this, as on most other occasions, the priest lifts up his eyes in imitation of Christ, who thus invoked the omnipotent power of his heavenly Father.

(67) This act naturally expresses, of itself, a supplication of the Most High.

(68) The sign of the Cross is so frequently made during the celebration of Mass, and in blessing anything dedicated to the service of Almighty God, to indicate that all our hopes for the blessings prayed for, are founded solely on the merits of Christ's pas-

* St. James iii. 2.

† Heb. vii. 27.

‡ Bingham, book xv. c. ii. sec. vii.

sion, which he endured on the Cross. See Chap. IX., on the Cross.

(69) In all the Greek liturgies, the oblations are here incensed ; amongst others, see the liturgy of St. Chrysostom, in the *Euchologium Græcorum*, edited by Goar, p. 73.

(70) Who standeth, &c. “ There appeared unto him (Zachary) an Angel of the Lord standing on the right side of the altar of incense. And the Angel said to him : Fear not, Zachary ; for thy prayer is heard.”* St. John, in his book of the Apocalypse, mentions that—“ Another Angel came and stood before the altar which is before the throne of God.”† No wonder that the Church, with these texts of Scripture before her eyes, implores the intercession of the Angels at this part of her Liturgy. See Chapter V., on the Invocation of Angels.

(71) *Dirigatur*, &c. This prayer, recited by the Priest while incensing the altar, is composed of the second, third, and fourth verses of the 140th Psalm.

(72) These several incensings are, in the first instance, intended as so many tokens of respect for those objects towards which they are employed ; but, in the second, there may be derived from them much public instruction. The incense, which is burnt in the honour of the Deity, is a symbol of what our prayers should be, and of the oblation which we ought to make of ourselves to Heaven. The incense with which the bread and wine are perfumed, is meant to indicate that the assistants unite their vows and prayers along with those of the Celebrant who offers this oblation. The priest encircles the altar with the fuming thurible, to signify, that as the altar is the throne of Jesus Christ, an odour of sweetness is diffused around it. The ministers of the sanctuary are incensed ; first, to

* St. Luke i. 11, 13.

† Apoc. viii. 3.

admonish them to raise their hearts, and to make their prayers ascend like grateful incense in the sight of God; and secondly, to put them in mind that they are those members of the Church who should continually strive to be able to say with truth;—"We are the good odour of Christ unto God in them that are saved,"* and of whom it may be truly observed by men;—"God always manifesteth the odour of his knowledge by them in every place."†

(73) In our Cathedrals and old Churches, all of which are of Catholic erection, may be still observed, on the Epistle, or south side, near the altar, or rather, of the spot where the altars once stood in the chancel, as well as in the side-chapels, a small niche in the wall, that contained a perforated basin of stone, through which was poured the water used at the washing of the priest's fingers.‡ It is indifferently called *Piscina*, and *Lavacrum*.

(74) St. Cyril of Jerusalem, who flourished towards the middle of the fourth century, assigns to this ablution a spiritual meaning. This holy catechist observes:—"You have seen the deacon furnish water to the sacrificing priest, and presbyters standing about the altar, to wash their hands. Did he give it to cleanse away any stain of dirt that soiled their bodies? By no means. For we do not enter into the church with our persons defiled: but that washing of hands is a symbol, and indicates that you ought to be pure from every sin and prevarication.§" The Apostolic Constitutions, § and the author of the Ecclesiastical

* 2 Cor. ii. 15.

† Ibid. 14.

‡ Ἄλλα σύμβολόν ἐστι, τοῦ δεῖν ἡμᾶς καθαρεύειν πάντων ἁμαρτημάτων καὶ ἀνομιμάτων, τὸ νίψασθαι. ἐπεὶ δὲ αἱ χεῖρες σύμβολον πράξεως· νίψασθαι ταύτας, τὸ καθαρὸν δηλονότι καὶ ἁμωμον τῶν πράξεων αἰνιττόμεθα.—S. Cyrilli, Catech. xxiii. Mys. V. p. 325.

§ Εἰς δὲ ὑποδιάκονος δίδωτω ἀπόνιψιν χειρῶν τοῖς ἱερεῦσι σύμβολον καθαρότητος ψυχῶν Θεῷ ἀνακειμένων.—Constitutiones Apost. lib. viii. c. 11, apud Labbeum Concil. General. tom. i. p. 471.

Hierarchy,* a work which bears upon it the name of S. Dionysius, the Areopagite, but is now generally considered the production of Synesius, an African bishop of the fifth century, affix a similar mystic signification to this ceremony.

(75) As this is a hymn of joy, as was before remarked, it is properly omitted in the service for the Dead ; and at a time when the pains and sufferings of Christ are commemorated.

(76) The Sacrifice of the Mass cannot be offered to any being except the Deity alone; and the Catholic would consider it impious and blasphemous to offer up Mass to any Saint or Martyr, however illustrious for virtue. What St. Augustin asserted 1300 years ago on this same subject, we reiterate at this moment :—"What priest, at the tombs of the Saints assisting at the altar, ever said : we offer to thee, Peter, or Paul, or Cyprian ; but what is offered is offered to God, who crowned the Martyrs, at the sepulchres of those whom he crowned."†

(77) By the devotion which we here manifest towards the Saints, we exhibit our reverence towards Jesus Christ, and his Eternal Father, and the Holy Ghost ; for it is purely through the merit of our Redeemer, and by the grace afforded by the Divinity, that the Saints are what they are, the favourites of Heaven, and brethren of Jesus Christ. We do not honour them for anything they possess of themselves, but we honour in them God's gracious gifts, which wrought their holiness, and formed the sacred spring of all their virtue. We therefore make them one of the mediums through which we convey our homage to the Deity. See Chapter V., on the Invocation of the Saints.

(78) This prayer calls to our remembrance an ex-

* C. liii.

† St. Augustinus, lib. xx. contra Faust. c. i.

pression of Apostolical antiquity. Such was the appellative with which St. Peter addressed the people at Jerusalem;* and it is a favourite expression of St. Paul.

(79) So called, because these prayers are recited by the priest, in an under voice, audible to himself, but not heard by the surrounding congregation.

(80) These words form the conclusion of the SECRET. The priest here elevates his voice at Low Mass, and at High Mass employs a chant in their recitation, in order to fix the attention of the people, and to invite them to unite their prayers with his. The style of music for singing the "Preface" and the "Pater Noster," and for chanting the psalms at Vespers, and at other parts of the divine service, has about it a simple grandeur, and is so exquisitely touching, that, independent of those claims to our respect which it possesses by its venerable antiquity, it has been regarded with enthusiasm, through its own intrinsic merits, by some amongst the most celebrated composers and writers on music.† It is indis-

* Acts ii. 29.

† Baini, the superintendent (A.D. 1833) of the Pope's choir, and the author of a beautiful *Miserere*, which is sung at Tenebræ, during Holy Week, in the Papal Chapel, published memoirs of the life and compositions of the justly celebrated Palestrina. Enumerating the several titles to our veneration possessed by what is denominated the Gregorian Song, he observes of it:—"Le vere antiche melodie del Canto Gregoriano sono affatto inimitabili. Si possono copiare, ed adattarle, ad altre parole: ma farne delle nuove pregiabili come le antiche, non si sa fare, non v'ha chi l'abbia fatto. Io non dirò, che la maggior parte di esse furono opera de' primitivi Cristiani; e che alcune sono dell' antica sinagoga, nate perciò, mi si permetta l'espressione, quando l'arte era viva. Io non dirò che molte sono opere di S. Damaso, di S. Gelasio, e massime di S. Gregorio Magno....Io non dirò, siccome constà per moltissimi monumenti rimastici, che prima di comporre alcun canto ecclesiastico osservavan gli autori la natura, l'indole, il senso delle parole, e la circostanza in cui dovevano essere eseguite, e classificandone il risultato, le ponevano nel modo, o tono corrispondente sia per l'acutezza o gravità, sia per il suo

criminally called Plain Song, and the Gregorian Chant ; and though some portions of it—several tones, for instance, of the Psalms—be supposed to have been used in the Jewish Temple, still it receives this latter appellation from the Roman pontiff St. Gregory the Great,* who reformed the too florid and artificial

moto e modo di procedere, sia per la collocazione dei semitoni, sia per le fogge particolari di modulazioni, sia per gli andamenti proprii delle melodie : differenziavano la maniera di canto per la messa dalla maniera per l' uffizio ; altra era la foggia di canto per l' introito, altra per il graduale, altra per il tratto ; altra per l' offertorio, altra per il communio, altra per le antifone, altra per i responsorii ; altra per la salmodia dopo l' antifona all' introito, altra per la salmodia nelle ore canoniche ; altra per il canto da eseguirsi a voce sola, altra per il canto del coro : e tutto ciò il ricavavano dalla limitata estensione di quattro, cinque, al più sei corde, e tavolta, ma ben di rado, da sette ed otto intervalli. Io non dirò, il ripeto, niuna in particolare di siffate cose : ma dico sibbene, che da tutti questi pregi insieme uniti ne risulta nell' antico canto gregoriano un non so che di ammirabile ed inimitabile, una finezza di espressione indicibile, un patetico che tocca, una naturalezza fluidissima, sempre fresco, sempre nuovo, sempre verde, sempre bello, mai non appassisce, mai non invecchia : laddove stupide, insignificanti, fastidiose, absone, rugose sentonsi incontanente le melodie moderne de' canti o variati od aggiunti, incominciando dalla metà circa del secolo xiii. fino al dì d' oggi."—*Memorie Storico-critiche della Vita e delle Opere di Giov. Pierluigi da Palestrina*, tom. ii. pp. 81, 82.

The Abbate Baini pays a compliment to the musical taste of some of our countrymen in the following note :—"Al Sig. Odoardo Grinfield, socio della R.A. di Londra, alli Signori Davis, Morris, e ad altri dotti Inglesi, i quali non hanno l'orecchio alterato dalla moda, e ottuso dall' abitudine, intesi dire più d' una volta, che si sentivano commossi dal canto gregoriano, più che dalle rumorose musiche alla maggior parte dei nostri teatri."—*Ibid.* p. 122.

Rousseau, in his *Dictionnaire de Musique*, article "Plain Chant," is equally warm in his approbation of plain chant ; for he says of its measures :—"Tels qu'ils nous ont été transmis dans les anciens chants ecclésiastiques, y conservent une beauté de caractère, et une variété d'affections bien sensibles aux connoisseurs non prévenus."

* This Pope died in the year 604, and his name should be embalmed in grateful remembrance by every Englishman, as it was he who, through St. Austin, whom he sent with forty monks from Rome to Britain, converted our Saxon ancestors from Paganism to Christianity.

This great pontiff's likeness, as it is imagined to have been drawn on a wall at St. Andrew's, Rome, during his lifetime, and described

style, which, towards the decline of the sixth century, had imperceptibly insinuated itself into the Church service.* To introduce a pure and more appropriate taste, the pontiff established a school of singers at Rome,† an

by John the Deacon (S. Greg. Vit. lib. iv. c. lxxxiv.), is here set before the reader.

* Pellicia, De Christ. Eccl. Politia, tom. i. p. 254.

† This we gather from the life of that illustrious pontiff, written by John the Deacon, A.D. 875, who says : “ Deinde in domo domini, more sapientissimi Salomonis, propter musicæ compunctionem dulcedinis, Antiphonarium Cen-



institution which is still discernible in the choir of the Pope's chapel, where many of the graces peculiar to the ancient style are still exclusively but scrupulously preserved solely by tradition.* To this school of singers, founded by St. Gregory, the whole of the Western Church, but particularly the English portion of it, was indebted for its beautiful and appropriate style of ecclesiastical music. John the Deacon assures us that St. Austin, who, under Almighty God, was the instrument in the hands of St. Gregory, for the conversion of our Saxon forefathers to the Christian faith, introduced this style of singing into Britain immediately from Rome. According to the same Papal biographer,† the pontiff Vitalianus, according to our own Venerable Beda, the pontiff Agatho deputed the Roman singer John, together with Theodore, to instruct the British churches in the science of the ecclesiastical music.‡ The monk Guido of Arezzo, in the eleventh century, conferred a signal benefit on Plain Song, by the invention of a new musical gamut or scale, the notes of which he denominated Ut, Re, Mi, Fa, Sol, and La, from each first and sixth syllable in the Sapphic verses which compose the first strophe

tonem Cantorum studiosissimus nimis utiliter compilavit. Scholam quoque Cantorum quæ hactenus iisdem institutionibus in Sancta Romana Ecclesia modulatur, constituit, eique cum nonnullis prædiis duo habitacula, scilicet alterum sub gradibus Basilicæ Beati Petri Apostoli, alterum vero sub Lateranensis Patriarchii domibus fabricavit."—In Vita S. Gregorii, lib. ii. c. vi.

* Nella nostra cappella peraltro si conserva tuttora per tradizione non interrotta alcun canto ritinico, e fornito degli antichi ornamenti.—Memorie Stor.-Crit. della Vita, &c. di Palestrina, tom. ii. p. 90.

† Johannes quidem Romanus cantor destinatus fuit cum Theodoro æque cive Romano, sed Eboraci Archiepiscopo, per Gallias in Britannias, qui circumquaque positarum Ecclesiarum filios ad pristinam cantilenæ dulcedinem revocans, tam per se, quam per suos discipulos, multis annis Romanæ doctrinæ regulam conservavit.

‡ Intererat huic synodo (Concilio Haethfeldensi) pariterque Catholicæ fidei decreta firmabat vir venerabilis Johannes Archicantor Ecclesiæ S. Petri, et Abbas Monasterii Beati Martini, qui nuper venerat a Roma per jussionem Papæ Agathonis, duce reverentissimo Abbate Biscopo, cognomine Benedicto.—Beda, Hist. Eccl. lib. iv. c. xviii.

of the hymn chanted on the feast of St. John Baptist, the 24th of June.

UT queant laxis REsonare fibris,
 MIra gestorum FAMuli tuorum,
 SOLve polluti LABii reatum,*
 Sancte Joannes.

In the public libraries at Rome are preserved several manuscript Missals, of a date anterior to the eleventh century, in which the intonations for the "Gloria in Excelsis," and the "Ite, missa est," and the chants for the "Preface" and the "Pater Noster," are precisely the very same as those employed at High Mass at the present day.

The custom of singing psalms, and employing instrumental music during divine worship, constituted as conspicuous a rite in the service of the Jewish Temple, as it does, at present, in the Christian Church.

"David and the chief officers of the army separated for the ministry the sons of Asaph, and of Heman, and of Idithun, to prophesy with harps, and with psalteries, and with cymbals, according to their number serving in their appointed office—and God gave to Heman fourteen sons and three daughters. All of these under their father's hand were distributed to sing in the temple of the Lord with cymbals, and psalteries, and harps, for the service of the house of the Lord; and the number of them, with their brethren that taught the song of the Lord, all the teachers were two hundred and eighty-eight."† That in the Apostolic times the faithful mingled chanting with their prayers in the public assemblies, is attested by several

* Happening, during a visit to Rome, to go into a church whilst the monks were chanting this hymn, Guido perceived that the first syllable of the first word of each succeeding hemistich regularly ascended, either by a whole or half tone, so that commencing with the key-note, and rising to the sixth, there was ultimately formed a complete Greek hexachord. A French musician, called Le Maire, is reported to have superadded the syllable *Si*, an augmentation which perfectly reproduced the Greek diatonic scale of tetrachords.

† 1 Para. xxv. 1, 6, 7; Protestant version, 1 Chronicles.

expressions in the epistles of St. Paul. "Speak," says that Apostle to the Ephesians,*—"to yourselves in psalms and spiritual songs;" and again, to the Colossians,†—"admonish one another in hymns and spiritual songs." That such instructions were not unheeded by the early believers, is attested even by heathen writers. Lucian glances at the devotion of the Christians in singing hymns; and Pliny relates,‡ in his famous letter to the Roman Emperor Trajan, that on interrogating certain individuals who had been persuaded to return to Gentilism—"They affirmed of the Christians, that the amount of their fault or their error was, that their custom was to assemble on a certain day before light, and recite reciprocally a hymn to Christ as to God."§

By writers who have bestowed particular attention on the subject, it is supposed that the Plain Song of the Catholic Church derived its origin from the synagogue. After the destruction of their temple, and their subsequent dispersion among the nations of the earth, the Jews are presumed to have lost their ancient music; and, therefore, it is in the psalmody and service of our Church, rather than in their synagogues, that must be sought for whatever remains of genuine ancient Hebrew music.|| The solemn and devotional character of the Ambrosian chant, is particularly mentioned by several ancient writers; but the improvements engrafted on it by St. Gregory the Great, are still more celebrated. The chanting for the psalmody in the time of St. Ambrose, contained no more than four tones: to these were added four more by Pope St. Gregory.

The Psalms are spiritual canticles, and derive their name, ψαλμοι, from the Greek verb ψαλλειν, "to touch a musical instrument gently;" because they were

* Ephes. v. 19.

† Colos. iii. 16.

‡ Lib. x. epist. 97.

§ Affirmabant autem hanc fuisse summam culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem.

|| Gerbertus, De Musica Eccl. tom. i. p. 9.

always chanted in the Jewish Temple to the sound of the timbrel, the psaltery, or harp. That they are metrical compositions, and have a rhythmus, has been noticed by many eminent ancient and modern writers, amongst the former of whom may be enumerated Josephus, Origen, and St. Jerom. No one, however, has illustrated this point more successfully than Dr. Lowth, in his work "*De Sacra Poesi Hebræorum*," whose remarks have been corroborated by his commentator Michaelis.*

The invention of the wind-organ† is ascribed to the times of Julian the Apostate; and the introduction of this instrument into the Church-service is referred, by some authors,‡ to the pontificate of Pope Vitalian, who occupied the Chair of St. Peter about the year 660. That the organ was known amongst our Saxon ancestors, even at that period, is attested by the poetic enthusiasm with which its thousand voices are noticed by St. Aldhelm, towards the closing of the seventh century.

"Maxima millenis auscultans organa flabris
Mulceat auditum ventosis foliibus iste,
Quamlibet auratis fulgescant cætera capsis."

Bib. Pat. tom. viii. p. 3.

The present mode observed throughout the Church, of chanting the psalms by alternate verses at Vespers, and during other portions of the divine office, claims for itself the highest antiquity.

From the words of the historian Socrates,§ it appears that St. Ignatius Martyr, Bishop of Antioch, and favourite disciple of St. John the Evangelist, was the earliest to introduce into the Church the alternation in singing the hymns and spiritual canticles. According, however, to Theodoretus,|| during the reign of the Emperor Constantius, two monks at Antioch, Flavianus and Diodorus, in imitation of what they had

* Prælec. iii. p. 28.

† See p. 193, and Note M, of the Antiquities of the Anglo-Saxon Church.

‡ Bona and Platina.

§ Lib. vi. c. viii.

|| Hist. Eccl. lib. ii. c. 24.

already observed amongst the Syrian Christians, distributed the choir into two parts; and regulated that the psalms of David should be chanted by each division alternately. The practice was very soon propagated from Antioch to the neighbouring provinces. But it is to the great St. Ambrose, as we are assured by his illustrious disciple St. Augustin, that we are indebted for its introduction into the Western or Latin Church.

(81) Here the priest elevates his hands, to impress upon the people, by such an outward sign, the exhortation which he then delivers for the interior elevation of the heart to God.

(82) Whilst pronouncing these words, he joins his hands and bows his head, to express as significantly as possible, by this corporal homage, that it is the worship of the spirit, which God insists upon.

(83) It is called the Preface, from its being the introduction to the prayers of the Canon of the Mass. It is an invitation to elevate our hearts to God, and to offer him our thanksgivings for the stupendous work which he is about to accomplish through the ministry of his priest, by the words of consecration. In this instance, the Church proposes to imitate her founder, Jesus Christ, who returned thanks to his Eternal Father before he called back to life Lazarus, from the tomb in which he had been four days buried; and when he multiplied the loaves,* and converted bread and wine into his own body and blood.†

That the form of prayer called the Preface is very ancient, is certain; that it owes its introduction into the Liturgy to the Apostles, is more than probable. This may be gathered from a variety of sources. St. Cyprian (A.D. 248), in his book on the Lord's Prayer, particularizes the antecedent Preface by which the

* St. John vi. 11.

† 1 Cor. xi. 24.

priest prepared the minds of the brethren for the more solemn portions of the Mass.* It is also noticed in the Liturgy of the Mass contained in the Apostolical Constitutions, where we find it thus described:—"Then the high priest standing at the altar with the presbyters, makes a private prayer by himself, having on his white, or bright vestment, and signing himself with the sign of the cross on his forehead." Having done this, he says, "The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you all." And the people answer with one voice, "And with thy spirit." Then the high priest says, "Lift up your hearts;" and they all answer, "We lift them up to the Lord." The high priest says again, "Let us give thanks to the Lord;" and the people answer, "It is meet and right so to do." Then the high priest says, "It is very meet and right, above all things, to praise Thee, the true God," &c.†

The frequent allusions which St. Augustin makes to the Preface, will recur to every one who is at all familiar with his writings.

The Greek Church has but one Preface in its Liturgy; but in the Latin or Western Church, different Prefaces have been used on different holydays from the most ancient times. The purport of this variety was, that in each particular Preface, might be

* Ideo et Sacerdos, ante Orationem Præfatione præmissa parat fratrum mentes, dicendo: Sursum corda, ut, dum respondet plebs: Habemus ad Dominum: admoneatur, nihil aliud se, quam ad Dominum (c. 13).

† Εὐχάμενος οὖν καθ' ἑαυτὸν ὁ ἀρχιερεὺς ἅμα τοῖς ἱερεῦσι, καὶ λαμπρὰν ἐσθῆτα μετενδύς καὶ στάς πρὸ τῆ θυσιαστηρίου τοῦ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μετώπου τῇ χειρὶ ποιησάμενος εἰς πάντας εἰπάτω· ἡ Χάρις τοῦ παντοκράτορος Θεοῦ καὶ ἡ ἀγάπη τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος ἔστω μετὰ πάντων ὑμῶν· καὶ πάντες συμφώνως λεγέτωσαν· ὅτι καὶ μετὰ τοῦ πνεύματός σου· καὶ ὁ ἀρχιερεὺς ἄνω τὸν νοῦν· καὶ πάντες· ἔχομεν πρὸς τὸν κύριον· καὶ ὁ ἀρχιερεὺς· εὐχαριστήσωμεν τῷ κυρίῳ· καὶ πάντες· ἄξιον καὶ δίκαιον· καὶ ὁ ἀρχιερεὺς εἰπάτω, ἄξιον ὡς ἀληθῶς καὶ δίκαιον πρὸ πάντων ἀνυμνεῖν σε τὸν ὄντως ὄντα Θεόν.—Constitutiones Apost. lib. viii. c. xii. ; apud Labbeum, Conc. Gen. tom. i. p. 474.

designated some amongst the chief characteristics of that especial mystery for which thanks were rendered to God by the Church on that annual festival. In a letter attributed to the Roman Pontiff Pelagius II., who died in the beginning of the year 590, there are enumerated* by name, nine out of the eleven Prefaces now in use. The tenth, or what is usually denominated the Common Preface, is probably the most ancient one we have, since it may be found in the Sacramentary of Pope St. Gelasius (A.D. 492). Concerning the Preface which is recited on the festivals of the Blessed Virgin Mary, and is attributed to Pope Urbanus (A.D. 1087), it is certain, if it be not the composition of that pontiff, it at least received his approbation.

(84) Every one will immediately appreciate the expressive propriety of this part of the ceremonial, at the same time that he recognizes in the prayer which accompanies these actions, various passages adopted from the Scriptures. The Prophet Isaias, in the description of his vision, says ;—"The Seraphim cried one to another and said : Holy, Holy, Holy, the Lord God of Hosts, all the earth is full of his glory ;"† and St. John heard the same jubilations hymned by the four living creatures "who rested not day and night saying, Holy, Holy, Holy, Lord God Almighty."‡

This seraphic hymn, denominated, in the Latin Church, the *SANCTUS*, is to be found in all the Oriental liturgies,§ and is distinguished in most of the

* See Micrologus, c. lx., a work written by an author of the eleventh century.

† Isaias vi. 3.

‡ Apoc. iv. 8.

§ In his observations on the Syriac liturgies, Renaudot remarks, when speaking of the Preface :—"Terminatur Oratio (Præfatio) per hymnum triumphalem, *Sanctus*. Talis est Præfationum omnium Græcarum et Orientalium dispositio absque ullo, præterquam ex verborum copiâ, discrimine, et quod omnes gratiarum actionem continent, et in hymnum triumphalem desinunt, Latinis, eâ in parte, similes sunt."—Renaudot, *Liturgiarum Orientalium Collectio*, tom. ii. p. 78.

Greek ones by the appellation of *Epinicion*,* or hymn of triumph. In the liturgy which we have in the Apostolic Constitutions, it is particularly specified that all the congregation shall unite in reciting it at the end of the Preface. That prayer which is there given, is beautiful, and concludes thus :—"The innumerable armies of angels adore Thee; the archangels, thrones, dominions, principalities, dignities, powers, hosts, and ages; the cherubim and seraphim also, with six wings, with two of which they cover their feet, and with two their faces, and with two fly, saying, with thousand thousands of archangels, and ten thousand times ten thousand angels, all crying out without rest and intermission: *And let all the people say together with them*, Holy, Holy, Holy, Lord of Hosts: heaven and earth are full of thy glory: blessed art Thou for ever. Amen."†

St. Cyril of Jerusalem takes particular notice also of this triumphal hymn, in his explanation of the liturgy. The Catechist observes:—"We also mention the cherubim which Isaias saw in the spirit, standing about the throne of God, and with two wings covering their faces, and with two their feet, flying with two, and saying, Holy, Holy, Holy, Lord God of Hosts."‡ The celebrated hymn called the Trisagion,§ and chanted in the Latin Church on Good Friday only, during the ceremony of kissing the Cross, is inserted in several of the Oriental liturgies, and is frequently recited in their public offices and private devotions, by

* See the liturgies of SS. Chrysostom and Basil in the *Euchologium Græcorum*, where what we call the Sanctus is denominated the *Επινικιος ύμνος*, pp. 76, 166.

† Καὶ πᾶς ὁ λαὸς ἅμα εἰπάτω· ἅγιος, ἅγιος, ἅγιος, κύριος σαβὰὺθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.—*Constitutionum*, lib. viii. c. xii.; *Concil. Gen.* apud Labbeum, tom. i. p. 479.

‡ Μενημονεύομεν καὶ τῶν σεραφῶν, ἃ ἐν πνεύματι ἁγίῳ ἐθεάσατο Ἠσαΐας, παρεστηκότα κύκλῳ τοῦ θρόνου τοῦ Θεοῦ· καὶ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτοντα τὸ πρόσωπον, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶ πετόμενα· καὶ λέγοντα, ἌΓΙΟΣ, ἌΓΙΟΣ, ἌΓΙΟΣ, ΚΥΡΙΟΣ ΣΑΒΑΩΘ.—*Catech. Mys.* V. p. 327.

§ "Ἄγιος ὁ Θεὸς, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

the Greek and Oriental Christians.* This hymn was first introduced, as a public prayer, at Constantinople, in the reign of Theodosius the Younger, during the supplications offered up by the whole city, to avert the horrors of an earthquake.†

(85) The bell is rung as an admonition to the people that the priest is about to enter upon the most awful portion of the Mass, namely, the Canon, or Invocation, which immediately precedes the consecration; and for this reason they are invited by this ceremony, to redouble their attention, their reverence, and their fervour, from the moment that the “Sanctus,” or seraphic hymn, commences. Instead of distracting, the ringing of the bell fixes the religious attention of the people; and if we may, without presumption, reason on the will of the all-wise Deity, it would seem that the observance of a similar practice was enjoined in the service of the Jewish Sanctuary for the like intent; since we read that the Lord thus commanded Moses:—“Thou shalt make the tunic of the ephod all of violet . . . and beneath, at the feet of the same tunic, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between: so that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate; and Aaron shall be vested with it in the office of his ministry, that the sound may be heard when he goeth in and cometh out of the Sanctuary.”‡ The author of the book of Ecclesiasticus also notices, “the ephod with many little bells of gold all round about, that as Aaron went in there might be a sound and a noise made, that might be heard in the temple, for a memorial to the children of the people.”§

(86) Sabaoth is one of those Hebrew words which were left untranslated in the earliest Latin version of

* Renaudot, tom. i. p. 70.

† S. Joannes Damascenus, *Orthod. Fidei*, lib. iii. c. 10.

‡ Exod. xxviii. 31, 33, 34, 35. § Eccl. xlv. 10, 11.

the Holy Scriptures, called the *Vetus Itala*, and has been preserved in three places in the translation by St. Jerom. Sabaoth is a plural, and signifies "Armies." As the Roman Missal has always followed the ancient Italic version, it has consequently preserved the word Sabaoth, instead of adopting the Vulgate translation of it, "*exercituum*," that is, "of armies."

(87) These words are borrowed from the Gospels of St. Matthew and St. Mark, who inform us that our divine Redeemer triumphantly entered into Jerusalem amid the acclamations of the people, who applied to him the words of the Psalmist,* and shouted, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."†

(88) Hosanna is another of those Hebrew expressions‡ which have been inserted without a translation in the Liturgies of all the Churches. It is, in fact, two Hebrew words contracted by the Greeks into one; and signifies "save now," or, "save, we pray thee." It was one of those favourite exclamations of joy in use amongst the Jews at the celebration of the feast of Tabernacles, when they went about with green boughs in their hands.§

(89) The propriety of such gestures will be recognized, when it is remembered, that at the same time the priest invokes the celestial Father in these words: "Most merciful Father," with which the Canon commences.

(90) The priest exhibits this sign of reverence and affection towards the altar, under the persuasion, that in a few seconds it is to be made the throne on which will repose the Body and Blood of Jesus, verily and

* Psalm cxvii. 26.

† Matt. xxi. 9.

‡ Amen, Alleluia, and Sabaoth, have already been enumerated as such.

§ Rubr. Talmud. apud Lightfoot, *Hor. Hebraic.* p. 410.

indeed present, but veiled under the appearances of bread and wine. For some remarks on the Real Presence and Transubstantiation, the reader is referred to the third and fourth Chapters on the Holy Sacrifice of the Mass, Chapter I. Part II.

(91) The priest makes the sign of the Cross over the Host and Chalice as he repeats these words: "Bless these gifts, these presents, these unspotted sacrifices," because we neither demand, nor do we hope to obtain, the benedictions of heaven, except through the merits of Jesus, who paid our ransom on the Cross.

The frequent use of the sign of the Cross during the celebration of the Sacrifice of the Mass, is attested by the most authentic testimonies. The Apostolic Constitutions remark how the priest, standing at the altar, signed himself with the trophy of the Cross.* St. Chrysostom informs us, that the sign of the Cross was not only in perpetual use amongst Christians every hour, but more especially employed at the holy table, and in the ordination of priests; and that its splendour beamed forth with the body of Christ at the mystic supper.† With regard to its use in the Latin Church, St. Augustin asserts that it was united with every pious and religious office. "What," demands the Saint, "is the sign of Christ, unless the Cross of Christ? which sign, unless it be applied either to the brows of the believers, or to the water out of which they are regenerated, or to the oil by which they are anointed with Chrism (Confirmation), or to the Sacrifice with which they are nourished—none of these rites is properly performed."‡

* 'Ο ἄρχιερεὺς στὰς πρὸ τῷ θυσιαστηρίῳ τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μετώπου τῇ χειρὶ ποιησάμενος εἰς πάντας εἰπάτω.—Constit. Apost. lib. viii. c. xii. p. 474.

† Οὗτος ἐν τῇ ἱερᾷ τραπέζῃ, οὗτος ἐν ταῖς τῶν ἱερέων χειροτονίαις, οὗτος πάλιν μετὰ τοῦ σώματος τοῦ Χριστοῦ ἐπὶ τὸ μυστικὸν δεῖπνον διαλάμπει.—Chrys. tom. v. c. ix. p. 840.

‡ Quid est signum Christi, nisi crux Christi? Quod signum nisi adhibeatur sive frontibus credentium, sive ipsi aquæ ex quâ regenerantur, sive oleo quo Chrismate unguuntur, sive sacrificio quo aluntur, nihil horum rite perficitur.—St. Aug. Hom. cxviii. in Joan.

(92) To this part of the Mass, beginning with “Te igitur,” and finishing with the “Pater Noster,” the whole of which is recited in an inaudible tone of voice by the Celebrant, has been affixed the term Canon; because, as the native meaning of this Greek word imports, this prayer has been laid down as the Rule, or Canon, which is to be rigidly followed by the priest who offers up the Holy Sacrifice. The minutest variation from it can never be tolerated.

(93) These gifts and these presents are by anticipation called unspotted sacrifices, because they are shortly to become the Body and Blood of Christ, the Lamb of God, the only victim without stain or spot.

(94) St. Paul says of the Church, that “Christ loved it, and delivered himself up for it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.”* As the God of Truth cannot violate his promises, the Church has ever been, is, and will be, holy.

(95) In praying for the Unity of the Church, it is but just that we should, in the first place, remember its visible head and centre upon earth, the Pope or Bishop of Rome; since, as long ago as the year 177, St. Irenæus, in noticing the successors of these Bishops who had been appointed by the Apostles, says:—“As it would be tedious to enumerate the whole list of successions, I shall confine myself to that of Rome; the greatest, and most ancient, and most illustrious Church, founded by the glorious Apostles Peter and Paul; receiving from them her doctrine, which was announced to all men, and which, through the succession of her Bishops, is come down to us . . . For, to this Church, on account of its superior Headship,† every other must have recourse; that is, the faithful of all countries: in which Church has been

* Ephes. v. 25, &c.

† Propter potiozem principalitatem.

preserved the doctrine delivered by the Apostles.”* One of the bonds which connect us with the Chair of Peter, the centre of Unity,—is prayer for its actual occupant.

(96) Not only do Catholics honour the King,† because, as St. Paul observes, “ he is God’s minister to thee for good ; but if thou do that which is evil, fear : for he beareth not the sword in vain,”‡ but however widely they may differ from him in religious belief, and though he even be a persecutor of the Church, they nevertheless pray for him. In this they not only obey the voice of the Apostle, who desires that supplications, prayers, and intercessions be made for kings ; § but they imitate the faithful of the Old Testament, since we learn that the Jews who were captives in Babylon, accompanied the collection of money which they sent to Jerusalem to Joakim the priest, for the service of the altar, with this particular request :—“ Pray ye for the life of Nabuchadonosor, the king of Babylon, and for the life of Balthassar his son, that their days may be upon the earth as the days of heaven.”|| Moreover, they follow the example of the primitive Christians, who, as Tertullian informs us in his first Apology,¶ prayed for the Emperors, though they were Pagans ; and, as we gather from the letters of St. Dionysius of Alexandria, continued to offer up fervent prayers for the health of the Emperor Gallus, notwithstanding he was persecuting them.**

(97) The Apostles’ Creed teaches us to believe in the Communion of Saints.

(98) The Lord announced to King Ezechias, by the mouth of the prophet Isaias, that he would protect and save Jerusalem against the Assyrians for his own

* Adv. Hær. lib. iii. c. iii.

† Rom. xiii. 4.

|| Baruch i. 7, &c.

** Euseb. Hist. Eccl. lib. vii. c. 1.

† 1 Peter ii. 17.

§ 1 Tim. ii. 1, 2.

¶ C. xxx.

sake, and for David his servant's sake.* The Israelites frequently entreated the Almighty to hear their prayers, for the sake of Abraham, Isaac, and Jacob. The Church, in like manner, refers to the memory of the Blessed Virgin Mary, "the mother of our Lord," and of the other Saints, of the new Law, to render God more propitious to her supplications for their sakes. See Chapter V., on the Invocation of Saints, Part II.

In the very ancient liturgy, called of St. James, and which was used in the church of Jerusalem, we find the following commemoration of the Saints:—*Bowing down, the priest says*, O Lord, do thou vouchsafe to make us worthy to celebrate the memory of the holy Fathers and Patriarchs; of the prophets and Apostles, of John the precursor and Baptist, of Stephen the first of deacons and first of martyrs, and of the holy Mother of God and ever Virgin, Blessed Mary, and of all the Saints. *Raising his voice*:—Wherefore we celebrate their memory, that whilst they are standing before the throne, they may be mindful of our poverty and weakness; and may, together with us, offer to Thee this tremendous and unbloody sacrifice, for the protection of the living, for the consolation of the weak and unworthy, such as we are, &c.†

St. Cyril, A.D. 348, in his instructions on this very liturgy, observes:—We make a commemoration of all those who have fallen asleep before us, first of the patriarchs, prophets, Apostles, and martyrs,—that God, by their prayers and intercession, may receive our supplications. Then we pray for the dead, &c.‡

(99) To the twelve Apostles, are united twelve from amongst the most illustrious martyrs who watered the foundation of the Church with their

* 4 Kings; Protestant version, 2 Kings xix. 34.

† Renaudot, tom. ii. p. 36.

‡ Εἴτα μνημονεύομεν καὶ τῶν προκεκοιμημένων, πρῶτον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων· ὅπως ὁ Θεὸς ταῖς εὐχαῖς αὐτῶν καὶ πρεσβείαις προσδέξῃται ἡμῶν τὴν δέησιν.—S. Cyrillus, Catech. Myst. vol. ix. p. 328.

blood. Linus, Cletus, and Clement, were fellow-labourers with St. Peter, in the preaching of the Gospel at Rome; and all three severally became his successors in the Pontifical Chair. Xystus and Cornelius, were two other Popes; the first was martyred in the reign of Trajan, the latter in the year 252. Cyprian was the celebrated martyr, and Bishop of Carthage. Laurence was Deacon to Pope Xixtus II. Chrysogonus was an illustrious Roman, martyred at Aquileia, under Dioclesian. John and Paul were brothers, who, rather than worship marble gods, and idols, underwent a cruel death, by order of Julian the Apostate. Cosmas and Damian were physicians, who, for the love of God and of their neighbour, exercised their profession gratis.

(100) It was a very common ceremony in the Old Law, for the priest to hold his hands over the victim which was about to be offered up as a sacrifice.*

(101) The adoration of the Eucharist is attested by all antiquity. St. Cyril of Jerusalem, a father of the Greek Church, thus addresses the recently baptized, who were about to make their first Communion:—"After having thus communicated of the Body of Christ, approach to the Chalice of the Blood, not stretching out your hands, but bowing down in the attitude of homage and *adoration*, and saying Amen."† St. Ambrose, who died in the year 397, says:—"The very flesh of Jesus Christ, which, to this day, we adore in our sacred mysteries."‡ St. Augustin remarks that—"This flesh Christ took from the flesh of Mary; and because he here walked in this flesh, even this same flesh he gave to us to eat, for our salvation;

* Exod. xxix. 10, and Levit. i. 4.

† Εἶτα μετὰ τὸ κοινωνῆσαι σε τοῦ σώματος Χριστοῦ, προσέρχον καὶ τῷ ποτηρίῳ τοῦ αἵματος· μὴ ἀνατείνων τὰς χεῖρας, ἀλλὰ κύπτων, καὶ τροπῶ προσκυνήσεως καὶ σεβάσματος λέγων τὸ, Ἀμήν.—Catech. Myst. V. p. 332.

‡ Caro Christi, quam hodie quoque in Mysteriis adoramus, et quam Apostoli in Domino Jesu adorarunt.—De Sp. Sanct. l. iii. c. xii.

but no one eateth this flesh without having first *adored* it, and not only do we not sin by adoring, but *we even sin by not adoring it.*"*

The elevation and adoration of the body and blood of Jesus Christ in the Holy Sacrifice of the Mass, are to be found in all the Oriental liturgies, whether Greek, Syriac, Egyptian, or Ethiopic;† and are distinctly pointed out in the liturgies of St. James, St. Chrysostom, and St. Basil.‡

The following is the rubric for the elevation, extracted from the liturgy of St. Chrysostom. *Here the priest and deacon adore, both saying in secret, God be merciful to me a sinner. And all the people likewise adore. But when the deacon shall observe the priest extending his hands and covering the holy bread, that he may perform the sacred elevation, he exclaims,—Let us attend:—and the priest says,—Holy things for holy people:—and the choir answers,—One is holy, one Lord Jesus Christ in the glory of the Father. Amen.*§ *The elevation and adoration of the sacred blood in the chalice is afterwards made, if possible, in a more impressive manner; when, at the bidding of the priest, the deacon approaches to receive the holy communion, || announcing aloud—I come to the immortal king, I believe, O Lord, I confess.¶ During*

* De carne Mariæ carnem accepit, et quia in ipsâ carne hic ambulavit, et ipsam carnem nobis manducandam ad salutem dedit. Nemo autem carnem illam manducat, nisi prius adoraverit, et non solum non peccemus adorando, sed etiam peccemus non adorando.—Psalm xcvi. 9.

† Renaudot, tom. ii. p. 214.

‡ Ibid. tom. i. pp. 23, 82, 122, 265, 343.

§ Εἶτα προσκύνει ὁ ἱερεὺς καὶ ὁ διάκονος ἐν ᾧ ἔστι τόπω, λέγοντες μυστικῶς τρίς. Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ. Καὶ ὁ λαὸς ὁμοίως πάντες μετὰ εὐλαθείας προσκυνοῦσιν, ὅταν δὲ ἴδῃ ὁ διάκονος τὸν ἱερέα ἐκτεινόντα τὰς χεῖρας καὶ ἀπτόμενον τοῦ ἁγίου ἁρτοῦ πρὸς τὸ ποιῆσαι τὴν ἁγίαν ὑψωσιν, Ἐκφῶναι πρόσχωμεν. Καὶ ὁ ἱερεὺς· Τὰ ἅγια τοῖς ἁγίοις, Ὁ χορὸς· Εἷς ἅγιος, εἷς κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρὸς.—Goar, Euchologium Græcorum, p. 81.

|| In the Greek Liturgy, the elevation does not take place until just before the Communion. In the Latin Liturgy, the elevation did not take place anciently until the Pater Noster.—See Notes 102 and 111.

¶ Renaudot, tom. i. pp. 83, 84. On this point we possess the admission of a candid French Protestant, who says, "Des docteurs si

the earlier ages of the Church, the elevation was rendered particularly solemn in the east. The screen which separates the sanctuary from the body of the church, in those countries which follow the Greek rite, is perforated with three door-ways, which are now partially, but in ancient times, were quite covered over with curtains.* Once it was the custom to let fall these curtains at the commencement of the Canon, and they were only withdrawn at the elevation, that the sacred mysteries might receive the adoration of the people. To this ceremony St. Chrysostom refers in a stream of beautiful language, worthy of the golden-mouthed fountain of eloquence from which it flowed. Discoursing on the blessed Sacrament of the altar, the Saint exclaims—"Here when sacrifice is offered up; when Christ is immolated, the victim of the Lord; as soon as you shall hear those words,—‘Let us all pray in common;’ as soon as you shall perceive that the veils that overhang the gates are drawn aside, then figure to yourselves that the heavens have descended from on high, and that the angels have come down.”† And in another homily:—"Before that awful moment, be moved; nay, tremble to the very soul, before you behold, as the veils are drawn aside, the angelic choir advancing—yes, mount spontaneously to heaven itself.”‡

illustres ont avancé que les Grecs ne reçoivent point la transsubstantiation, que je me fais une peine de vous dire le contraire. Cependant il le faut bien, puisque c'est la vérité : apparemment qu'ils ont eu de mauvais mémoires, ou qu'on leur a voulu parler de quelque secte qui n'est pas connue en ces quartiers ici : car je vous puis assurer que les Grecs de Constantinople et de Smyrne la croient purement et simplement comme les Latins ; et s'ils ne se mettent point à genoux hors de l'élévation de l'Hostie, c'est que leur façon d'adorer n'est pas telle."—*Voyage du Sieur Dumont, tom. iv. lett. i. p. 16.*

* This practice will be noticed in a subsequent dissertation on the Ancient Altars, Chap. XVI.

† Ἐνταῦθα ἐκφερομένης τῆς θυσίας, καὶ τοῦ Χριστοῦ τεθυμένου, καὶ τοῦ προβάτου τοῦ δεσποτικοῦ, ὅταν ἀκούσης, Δεηθῶμεν πάντες κοινῇ, ὅταν ἴδῃς ἀνελκόμενα τὰ ἀμφίθυρα, τότε νόμισον ἑωσπελλέσθαι τὸν οὐρανὸν ἄνωθεν, καὶ κατιέναι τοὺς ἀγγέλους.—Homil. III. in Epist. ad Ephesios.

‡ Homil. I. in Epist. ad Corinth.

(102) Up to the eleventh century, the elevation did not take place until about the end of the Canon. Towards the year 1047, Berengarius began to broach his errors concerning the Holy Eucharist. Not only were the heterodox opinions of this innovator immediately anathematized by several councils; but the whole Latin Church unanimously adopted a ceremonial at the celebration of Mass—the elevation—which should at the same time furnish a most significant condemnation of the new doctrine of Berengarius, and be an unequivocal and practical profession of faith concerning the real presence of Christ in the Sacrament, in which bread and wine are transubstantiated into the Body and Blood of Jesus, uplifted by the priest, and adored by the people at the elevation. In the Greek and Eastern Churches, the ceremony of the elevation, which has always been observed by them, does not take place until just before the Communion.*

(103) The bell is rung to fix the attention of the people, and to give them warning to prostrate soul and body, and to adore their crucified Redeemer, concealed under the appearances of bread and wine. Such of our Protestant fellow-countrymen, who may choose to be present at the celebration of the Sacrifice of the Mass, should kneel down without waiting for any intimation at this and other solemn periods of our service. If they neglect to do so, they prove themselves not only unacquainted with public decorum, but guilty of inconsistency. Though they may refuse their assent to the Catholic doctrine comprehended in the Eucharist, still they must recognize in the sacrament, as celebrated and administered according to the Catholic ritual, as many titles to demand their homage, as their own Lord's Supper, at which they kneel. The Catholic, on the other hand, should study to manifest, by his outward demeanour, the inward belief, and consequent reverence which he cherishes towards the

* Goar, *Euchologium Græcorum*, p. 81.

Eucharistic mysteries. He should be bent on both knees in silent adoration. He should avoid either suspending his own, or interrupting the devotion of his neighbour, by coughing, &c. &c., which sometimes violates that silence which ought profoundly to reign at the moment of the elevation. To excite his own devotion, let him occupy his mind with the real though shrouded presence of Jesus, now throned upon the altar, around which Cherubim and Seraphim are kneeling lowly down in worship. Let him call to his remembrance the description just now given* by St. John Chrysostom, who, in such splendid strains of eloquence, sketches what takes place, at this tremendous time, within the sanctuary. There is something indescribably impressive in the suspension of the choir, as well as of the music, and in the silent pause which is observed in some places at the consecration and elevation, during which not one sound is audible, save only the tinkling of the bell,—and each one is prostrate in the most profound adoration.

There is a sublimity of worship produced by such a silence, that cannot be too earnestly recommended, where music accompanies the celebration of the Mass.

(104) Not the Hell of the damned, but that Hell into which, as we are taught to believe by the Apostles, Jesus Christ descended, “after he was dead and buried”—a place between Heaven and the Hell of the damned, denominated by Catholics the *Limbus Patrum*. To this middle state St. Peter refers, when he says that, “Christ being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that were in prison, which were sometime incredulous.”† For some further remarks upon a middle state, see Chapter VII. Part II.

(105) The Church avails herself of every occasion to impress upon the minds of the priest, and of the

* See Note 101.

† 1 Peter iii. 18, &c.

people this truth, that the sacrifice of the altar is the very same with that which was offered on the Cross. She is solicitous that the priest, especially after the consecration, should behold, with an eye of faith, Jesus Christ immolated on the Cross, as St. Paul observes to the Galatians, “before whose eyes Jesus Christ hath been set forth, crucified among you.”*

To produce this effect, she has ordained in her liturgy, that all these words which designate the Body or the Blood of Jesus Christ, should be accompanied by the sign of the Cross, to signify that the consecrated Host and contents of the Chalice, are the same Body which was crucified, and the same Blood which was shed upon the Cross. For some remarks on the Real Presence and Transubstantiation, see Part II. Chapter I. Secs. 3 and 4.

(106) In all the ancient Liturgies, of the Eastern as well as the Western Church, prayer is invariably made for the souls of the faithful departed.† For some illustrations of this article of faith, the curious reader is referred to Chapter VII. in the second part of this work.

(107) According to the language of Christian antiquity, to die in peace, is to die with the sign of ecclesiastical communion, in a union and society with Jesus Christ and his Church.

(108) After having prayed for certain persons in particular, the Church instructs us to pray for the souls of all the faithful departed in general, in order, as St. Augustin observes—“That such religious duty, whenever it becomes neglected by parents, children, relations, or friends, may be supplied by our pious and common mother, the Church.”‡ In the Primitive

* Gal. iii. 1.

† Extracts from these several liturgies are given in Chap. XV., on the Diptychs.

‡ Supplicationes pro omnibus in Christianâ et Catholicâ societate

Church, the names of those for whom the priest was to pray more especially, were enrolled within ivory tablets, called diptychs; for some notices on which, see Chapter XV. Part II.

Prayer for the dead is made, at this part of the holy sacrifice, in the liturgy which we have in the Apostolic Constitutions;* and St. Cyril of Jerusalem, in his catechetical instructions to the recently baptized concerning the Mass of the faithful, at which they were about to be, for the first time, present, tells them that—"first, commemoration of the Saints is made, that God, by their prayers and intercession, may receive our supplications; and that then, we pray for our holy fathers and bishops, and all who are fallen asleep before us, believing it to be a considerable advantage to their souls to be prayed for, whilst the holy and tremendous sacrifice lies upon the altar."†

(109) In imitation of the publican, who is described by our Redeemer in the Gospel, as striking his breast, and saying—"O God, be merciful to me a sinner."‡

(110) Mention is here made of several martyrs and saints belonging to the several orders and states of holy personages in the Church. St. John Baptist is of the order of Prophets; St. Stephen of the order of Deacons; St. Matthias of the order of Apostles; St. Ignatius, who suffered martyrdom at Rome, in the

defunctis etiam tacitis nominibus eorum, sub generali commemoratione suscipit Ecclesia, ut quibus ad ista desunt parentes aut filii, aut quicumque cognati vel amici, ab unâ eis exhibeantur piâ matre communi.—August. Tract. de Curâ pro Mortuis, c. iv.

* Lib. viii. c. xii.

† Εἶτα καὶ ὑπὲρ (μνημονεύομεν) καὶ τῶν προκεκοιμημένων ἁγίων πατέρων, καὶ ἐπισκόπων, καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων· μεγίστην ὀνησιν πιστεύοντες ἔσεσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται, τῆς ἁγίας καὶ φρικτοῦς ἀνάγκης προκειμένης θυσίας.—St. Cyrillus, Catech. Myst. V. No. IX. p. 328.

‡ St. Luke xviii. 13.

year 107, is of the order of Bishops; St. Alexander, who was put to death for the faith, at Rome, in the year 117, is of the rank of Popes; St. Marcellinus, who was martyred in the reign of Dioclesian, is of the order of Priests; St. Peter, the fellow martyr of St. Marcellinus, of the order of Clerks; SS. Perpetua and Felicitas are of the state of married persons; SS. Agathy and Lucy, St. Agnes, St. Cecily, and St. Anastasia, are of the state of Virgins.

(111) Here the priest holds the sacred Host in his right hand over the Chalice, which he takes in his left, and then elevates a little both the Host and the Chalice. Up to the eleventh century, the Body and Blood of Christ were here held up to receive the adoration of the people. But, as has been already observed, about the year 1047, a more solemn elevation was adopted by the Church, to furnish a public and daily profession of its ancient faith concerning the Real Presence, in contradiction to the impious novelties of Berengarius. This, in consequence, is denominated the minor or second elevation, in contradistinction to the first, which precedes it, and takes place immediately after the consecration.

(112) In the Latin Church, the "Our Father" is recited at Low, and sung at High Mass; in the Greek Church, it is repeated or chanted by all the people.

In many parts of Asia, the sacrifice of the Mass is offered up in ancient Syriac: in Africa, especially in Egypt, in ancient Coptic, once the common, but for these many centuries past, dead languages in these respective countries. Though the Asiatic and African Christians of the present day talk a dialect quite different from the ancient Syriac and Coptic, with which they are utterly unacquainted, still, in joining in the public offices and liturgy of the Church, they recite the "Our Father," &c. in the obsolete language, notwithstanding they possess vernacular translations of

this prayer into modern Arabic, which they use in their private devotions.*

(113) The priest invokes the suffrage first of the blessed Virgin Mary, whom St. Elizabeth, filled with the Holy Ghost, denominated the “mother of our Lord.”†

That the blessed Virgin is the mother of Jesus Christ is indubitable: but Jesus Christ is God; consequently, she is properly styled the mother of God (Θεοτοκος, in Latin, *Deipara*), a title which was approved of by a general council held at Ephesus in the year 431.‡ St. Peter and St. Paul conjointly founded the Church of Rome by their labours and their preaching; and both of them cemented the foundation with their blood. Rome has ever exhibited especial veneration towards St. Andrew, as he was the brother of St. Peter, the prince of the Apostles.

(114) At these words the priest makes on himself the sign of the cross with the paten, which he afterwards kisses as the instrument of peace, and the disk on which is about to be deposited the blessed Eucharist, the peace of Christians. He employs it in making the sign of the Cross, because it was by the Cross that Christ became “our peace . . . and hath reconciled us to God in one body by the Cross, killing the enmities in himself, and coming, he preached peace.”§

* Renaudot, *Liturgiarum Orientalium Collectio*, tom. i. p. 113.

† St. Luke i. 41, 43.

‡ This is the third of the four General Councils recognized by English Protestants. Often, upon Catholic monuments, may be read these words, *Deipara Virgo Maria*, which mean in English, *Mary the Virgin who gave birth to God*. Some of our Protestant countrymen, who know as little about Latin as they do of the teaching of the Catholic Church, tell the world how they found a Catholic inscription which said that the Virgin Mary was *equal* to God, blunderingly mistaking *para*, as coming from “*par*,” equal, or like to, instead of, as it does, from “*parere*,” to bring forth.

§ Ephes. ii. 14, &c.

(115) The fraction of the Host is one of the principal ceremonies in the Canon of the Mass, and is found in every ancient liturgy either of the Western or Eastern Churches. The fraction or breaking of bread by Jesus Christ at the last supper, is particularly mentioned by three of the Evangelists, and by St. Paul, who tells us that Jesus took bread, and broke it, and gave it to his disciples, saying, "Take ye and eat, this is my body." That this rite was ordained by Christ, and was something more than ordinary breaking of bread, may be inferred from the stress which the Apostle of the Gentiles lays upon it, when he thus interrogates the Corinthians :—"The bread which we break, is it not the partaking of the body of the Lord?" and from the circumstance, that not only was Christ recognized by the two disciples at Emmaus in the breaking of bread,* but in the book of the Acts, the breaking of bread is synonymous with consecrating the blessed Eucharist: for St. Luke informs us that it was on the first day of the week they assembled to break bread.†

(116) This ceremony is interesting from its connection with a practice once followed by the Church. It was anciently a custom for the Sovereign Pontiff at Rome, and for the Bishops of the other cities in Italy, to send by acolytes,‡ deputed for that purpose, a small portion of the holy Eucharist which they had consecrated, to the various titular churches of the city.§ The priest who was celebrating the holy sacrifice, used to put this particle into the Chalice, at the same time that he recited the prayer, "The peace of our Lord," &c.

That the Roman Pontiffs, on the other hand, were

* St. Luke xxiv. 35.

† Acts xx. 7.

‡ St. Tharsicius was one of those acolytes, who, rather than betray to the Pagans, who had seized him, what he was carrying, suffered himself to be beaten to death with clubs.—Vide *Martyrologium Romanum*, Die August. 15.

§ There is an enactment to this effect by Pope Melchiades, who died in the year 313.—See *Anastasius*, vol. ii. p. 271.

accustomed to receive the holy Eucharist which was sent to them by bishops of distant churches, is attested in a letter concerning the churches of Asia, addressed by St. Irenæus to Pope Victor. The object of such a practice was to signify that communion of the same sacrifice and sacrament by which the head and members of the Church were spiritually united; so that, in the words of St. Paul, they might address each other; “for we being many, are one bread, one body, all that partake of one bread.”*

(117) Every time that these words are repeated, all strike their breasts, to testify a sorrow for their sins, of which, by this ceremony, they implore forgiveness from a merciful Redeemer: they are taken from the Gospel of St. John, i. 29.

(118) St. Peter† and St. Paul‡ instruct the faithful to whom they directed their epistles, to “salute one another with a holy kiss.” This ceremony was, in consequence, especially observed at the celebration of the Holy Eucharist, as we gather from all the public liturgies, and most ancient Christian writers. Justin Martyr,§ Tertullian,|| St. Cyril of Jerusalem,¶ as well as several others, particularly notice it; and in the Apostolical Constitutions, is contained this minute description:—“After the priest has given the salutation of peace, and the people have returned their answer, a deacon goes on to proclaim solemnly that they should salute one another with a holy kiss; and so the clergy salute the bishop, and laymen their fellow laymen.”** Hence arose the custom which is still kept up in many places upon the continent, and in several country congregations in England, of men and women occupying separate sides of the church.

* 1 Cor. x. 17.

† 1 Peter v. 14.

‡ Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thes. v. 26.

§ Apol. ii. p. 97.

|| Ad Uxorem, lib. ii. c. 4.

¶ Catech. Myst. V. No. 2.

** Constitut. lib. viii.

(119) Here, those who have complied with the instruction of the Apostle, and have proved themselves,* and who are not conscious to themselves of sin, or have obtained pardon of it by the sacrament of penance, accompanied with a firm purpose of amendment,† advance towards the rails to receive the holy communion. As the post-communion is the prayer of thanksgiving after communion, and is common both to priest and people, it is greatly to be desired that such as receive the blessed Sacrament, would present themselves at the proper time, which is at the *Domine, non sum dignus*. It is to invite communicants to approach the altar, that the acolyte or minister rings the bell at this part of the Mass. The communion is given in the following manner. The acolyte, kneeling on the epistle side of the altar, repeats the *Confiteor* (see page 5), as a public declaration of sorrow for sin on the part of those who are about to receive the blessed Eucharist. The priest then turns round to the people and says:—“*May Almighty God be merciful unto you, and forgiving you your sins, bring you to life everlasting.*” R. “*Amen.*” “*May the Almighty and merciful Lord grant you pardon, ✠ absolution, and remission of your sins.*” R. “*Amen.*” Having adored on his knees, he then takes the sacred Host into his hands, and turning about, says:—“*Behold the Lamb of God, behold him who taketh away the sins of the world. Lord, I am not worthy that thou shouldst enter under my roof; say but only the word and my soul shall be healed.*” This last sentence he repeats thrice, which is as oftentimes recited along with the priest by the communicants, who, at each repetition, strike their breasts, in attestation of their sorrow for having ever sinned, and of their unworthi-

* But let a man prove himself.....For he that eateth and drinketh unworthily, eateth and drinketh judgment (in the Protestant translation, damnation) to himself, not discerning the body of the Lord.—1 Cor. xi. 28, 29.

† Whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained.—St. John xx. 23.

ness to receive the Body and Blood of their Redeemer. The priest then descends to the rails, bearing within a kind of vase, called the Ciborium, or upon the Paten, the blessed Eucharist. Holding the communion-cloth spread over their hands, with their eyes reverently closed, the head modestly raised, the mouth conveniently opened, and the tip of the tongue resting upon the lip, the communicants successively receive the body of Christ, which is administered to them in the following manner:—the priest, holding one of the consecrated particles in his right hand, makes with it the sign of the Cross over the communicant, to call to his remembrance that it is the very body of Jesus Christ which hung upon the Cross; and afterwards imparts it to him with these words: ✠ “*The body of our Lord Jesus Christ preserve thy soul unto life eternal. Amen.*” The communicants, on receiving the sacrament, bend down and adore in silent but most fervent worship. They then retire from the rails, not with a hasty, but decorous step, with downcast eyes, and a becoming gravity. Concerning communion under one kind, and the use of unleavened bread, see Part II. Chapter II. Sect. 2.

(120) To express in a lively manner that the sacred Body which he is about to take, is the very same which was sacrificed upon the Cross.

(121) In the Greek Church each Eucharistic particle is called *μαργαρίτης*, or “a pearl,” to signify that the smallest part of the blessed sacrament is a jewel of the greatest price. In the rubric of St. John Chrysostom’s liturgy, “the deacon, or, in his absence, the priest, is directed to wipe the sacred Chalice thrice, and to take most particular care lest the particle called the ‘pearl’ remain.”* St. Cyril of Jerusalem, who lived about the year 351, in his instructions for receiving the holy Eucharist, thus exhorts the recently initiated:—

* Goar, *Euchologium Græcorum*, p. 86.

“Receive the holy Body with such care, that you do not suffer any part of it to be unhappily lost; for should you let any of it fall, regard it as much as the loss of one of your own members. Let not one single crumb of that which is much more precious than gold or gems, escape you.”* Such anxious solicitude would not have been exhibited by the author of the liturgy, nor would the sainted catechist have insisted on such scrupulous attention about an atom of common bread. Both, consequently, believed each particle of the blessed Eucharist to be the real body of Christ Jesus.

(122) The priest who celebrates Mass, receives under both kinds, because he must consume the sacrifice offered up under two species. At the last supper, when Christ commissioned his Apostles to do as he had done, he said to them:—“Drink ye all of this.” No one, however, was present but the Apostles, all of whom were then ordained sacrificing priests. The priest or bishop, nay, even the Pope himself, who partakes of the blessed Eucharist without saying Mass, receives the communion like any layman, under one kind only. For some other remarks, see Chapter II. Sect. 2 of Part II.

(123) The anthem called the communion, varies with each Sunday and festival; and is generally, though not always, a versicle extracted from the Psalms. It is thus denominated, because it used to be anciently chanted by the choir during the time the priest distributed the blessed Eucharist to the people.

In the Apostolic Constitutions,† it is prescribed that the thirty-third Psalm‡ should be employed for this purpose. In his exposition of the liturgy used at his time in the ancient Church of Jerusalem, St. Cyril

* Προσέχων μὴ παραπολέσης τι ἐκ τούτου αὐτοῦ. ὅπερ γὰρ ἐὰν ἀπολέσης, τούτῳ ὡς ἀπὸ οἰκείου δηλόνοσι ἐζημιώθης μέλους.—St. Cyril. Catech. Myst. V. No. 21, p. 332.

† Lib. viii. c. 13, apud Labbeum, Concil. Gen. tom. i. p. 484.

‡ In the Protestant Bible, the thirty-fourth.

thus notices the chanting of the communion :—“After this, you hear one singing with a divine melody, inviting you to a communion of the holy mysteries, and saying, ‘O taste, and see that the Lord is gracious.’”*

(124) This prayer received its name from being recited just after the communion; and because it is an act of thanksgiving to God for the ineffable favour of having participated in the sacred mysteries. The form used in the ancient Church may be seen in the Apostolic Constitutions.†

(125) The same ceremony is observed in the Greek liturgy, which directs the deacon to proclaim to the people :—“Let us proceed in peace.”‡ For some observations on this form of dismissing the people, see Chapter III. Part II.

(126) In the Old Testament we frequently read that the priest, stretching forth his hands to the people, blessed them. (Levit. ix. 22.)

(127) All make a genuflection at these words, to adore the second person of the blessed Trinity, who was pleased to take flesh for our redemption.

(128) The Benediction over the people with the blessed Sacrament, is a rite frequently practised. On the Continent, no sooner does the church-bell toll for it, than crowds suspend their occupations, and hasten to prostrate themselves around the altar, before Jesus Christ veiled under the appearance of bread, in the Eucharist. Catholics, in every part of the globe, by

* St. Cyrillus, Catech. Myst. V. No. 20, p. 331.

† Lib. viii. c. 14, where it is called “The declaration after communion,” Προσφώνησις μετὰ τὴν μετάληψιν.

‡ Ἐν εἰρήνῃ προσέλθωμεν.—Goar, Euchologium Græcorum, p. 85. According to the Apostolic Constitutions, the deacon declared to the people that Mass was finished by announcing :—“Depart in peace,” ἀπολύεσθε ἐν εἰρήνῃ.—Apud Lab. Conc. Gen. tom. i. p. 487.

this act of public adoration to the blessed Sacrament, profess their belief in the Real Presence and Transubstantiation.* They would deem it the foulest act of idolatry to worship a piece of bread. Since, however, they are assured by the word of God, that the second person of the blessed Trinity, who became incarnate for us, is really present, though concealed under the appearance of bread; as the Holy Ghost was really present, though concealed under the appearance once of a dove—another time, of a flame of fire; they exhibit divine adoration to him, well knowing that it cannot be idolatry to worship the true and living God, Christ Jesus.

(129) Such is the appellation given to a species of small temple erected on the central part of our altars; and in which the blessed Eucharist is reserved, not only for the use of the sick, but to be occasionally exposed to the adoration of the people, and to be perpetually present to excite their devotion, and draw the faithful to the house of God.

(130) The ostensorium, or monstrance, is a species of vessel employed, as its name implies, for showing the blessed Sacrament to the people, to receive their worship. It is composed of a stem, which supports a crystal case, surrounded by rays of glory.

(131) For some notice on the use of the veil, and the custom derived from antiquity of never touching the sacred vessels but with covered hands, see Chapter XII. No. 48, on the Vestments; Part II., on the Liturgy of the Mass.

(132) Catholics believe that in the blessed Eucharist are the Body and the Blood, together with the Soul and the Divinity of Jesus Christ. They believe that after the words of consecration, what was bread

* See Chap. I. Part. II., on the Liturgy of the Mass.

is then changed, or, as it is called, transubstantiated into the Body of Christ; so that, not the substance, but the appearance only of bread remains. By bending the knee, Catholics, therefore, intend to worship Christ, and not a piece of bread. To bow the knee in divine adoration of a piece of bread, or of anything else besides the Deity, would be idolatrous and blasphemous.

(133) The ciborium is a silver chalice-like vase, with a cover, in which the blessed Sacrament is reserved within the tabernacle.

END OF NOTES ON THE RUBRICS.

DISSERTATIONS
ON
THE DOCTRINE AND RITUAL
OF THE
HOLY EUCHARISTIC SACRIFICE.

PART II.

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PART THE SECOND.

CHAPTER I.

ON THE

HOLY SACRIFICE OF THE MASS.

SECTION I.

ON SACRIFICE IN GENERAL.

I. NECESSITY OF INTERIOR AND EXTERIOR WORSHIP.

RELIGION is that reverential homage of the heart and mind which connects us with God by a perfect submission of ourselves to his sovereign majesty, and the profound prostration of the soul before the throne of his omnipotence, which we exhibit by exterior worship.

It is true that the most grateful offering to the Lord, is that inward adoration—the homage and the breathings of the heart: because God is a spirit, and they that adore him must adore him in spirit and in truth.*

But man is a compound, not a simple being. He is gifted with a soul, which assimilates him to the angelic spirits; and he possesses a body, which constitutes a part of the visible creation.

Composed, therefore, of a body and a soul, we must, through the very constitution of our nature, offer up this oblation outwardly, in order to furnish a visible

* St. John iv. 24.

and a public manifestation of the inward emotions of the spirit towards the Divinity; and hence we must necessarily associate along with interior worship, the rites of some exterior ceremonial, which, in fact, is nothing more than an outward sign, and a sensible declaration, indicative of that interior oblation of ourselves, which each one of us is bound to make to God our Creator and perpetual preserver.

It is, therefore, impossible that true Religion can in any way subsist without interior and exterior adoration. This will be more evident when we consider that religion, as its very name implies, is, as it were, a bond—a ligature, connecting men with one another, by the profession of a common faith and a similarity of public worship, in which they outwardly unite to acknowledge their dependence upon God, and to manifest their affection and devotion towards him.

II. SACRIFICE OFFERED FROM THE BEGINNING OF THE WORLD.

Nature herself invariably inspired man with the idea that *sacrifice* was the first—the most essential act of exterior religion. From the world's foundation to the present moment, its existence may be more or less discovered amongst men throughout the earth, however widely separated from each other by almost immeasurable distance, or the interposition of barriers erected by nature, and nearly impossible to be surmounted.

The earliest record of the human race represents Cain as offering to God the fruits of the earth, and Abel as making a similar acknowledgment of homage with the “firstlings of his flock.”* After the waters of the deluge had subsided, and Noah, with his family, had issued from the Ark, “he built an altar unto the Lord; and taking of all cattle and fowls that were clean, offered up holocausts upon the altar.”†

The Almighty condescended to attest the holiness of

* Gen. iv. 3, 4.

† Gen. viii. 20.

Job by imparting efficacy to the prayers and the sacrifice which that model of resignation to the will of Heaven presented in behalf of his less righteous neighbours. The oblation of Melchisedech is too well known to demand our observations ; while Abraham was so sedulous in sacrificing, that he was even ready to make a victim of his only and well-beloved son Isaac. The dictates inspired by nature, were ratified in the law delivered by God himself to Moses, in which are described with much minuteness the various sacrifices to be offered by the Hebrew people, and in which it is declared, that to withhold men from sacrificing, or to offer up a sacrifice to any other being whatever, save God alone, were crimes of the most serious enormity : —“ Wherefore the sin of the young men (the sons of Heli) was exceeding great before the Lord,” says the sacred text,—“ because they withdrew men from the sacrifice of the Lord.”*

III. WHAT SACRIFICE IS.

Exterior sacrifice, according to the proper acceptation of the term, is an offering or oblation of some sensible thing, by a lawfully appointed minister, in order to acknowledge, by the destruction, or, at least, the change effected in the offering, the majesty and sovereign power of God : to proclaim his absolute dominion over everything created :—and while we make a contrite declaration of our sinfulness, and confess our weakness, to deprecate his wrath, and seek his favour.

IV. THE FOUR ENDS OF SACRIFICE.

Exterior sacrifice consists, therefore, in making an oblation to God of something tangible to the senses—of some outward substance to be destroyed, or to undergo some change. The tribute of such a homage is rendered for those four reasons which constitute the

* 1 Kings ii. 17. In the English Protestant Bible, this is called the First Book of Samuel.

various ends of sacrifice. 1. It is presented to Almighty God to recognize his paramount and absolute dominion over everything created. 2. To thank him for all those benefits conferred by him upon us. 3. To supplicate a pardon for our sins, and to profess ourselves debtors to his violated justice. 4. To entreat for those helps of grace so absolutely necessary to fortify our weakness.

From the particular intention for which this act of highest worship may be rendered unto heaven, sacrifice derives a peculiar appellation, or is distinguished by a corresponding epithet. It is severally denominated *Latreutical*, or of praise and supreme adoration, *Eucharistic*, or of thanksgiving, *Propitiatory* and *Impetratory*.

V. THE LEGAL SACRIFICES WERE OF NO AVAIL WHEN
UNCONNECTED WITH THE FUTURE DEATH
OF THE REDEEMER.

Of the various sacrifices in use amongst the Jews, the most distinguished were the holocaust, the sin-offering, and the peace-offering. Though these sacrifices were commanded by the sacred law delivered unto Moses, still they were “but shadows of the good things to come,”* “weak and needy elements,”† in themselves incapable of pleasing or appeasing Heaven. They received their virtues from the future death of the Redeemer; and whenever they were possessed of any efficacy, they derived it from the faith of those who offered them, and who contemplated prospectively, and kept steadily in view, the sacred victim,—“the Lamb unspotted and undefiled,”‡ “that taketh away the sins of the world,”§ and “which was slain from the beginning of the world.”||

* Heb. x. 1.

† Gal. iv. 9.

‡ 1 Peter i. 19.

§ St. John i. 29.

|| Apoc. xiii. 8.

VI. A NEW SACRIFICE WAS NECESSARY.

A new sacrifice, the substance of these shadows, was necessary ; for the Lord of Hosts had proclaimed to the Jewish people that he had no pleasure in them,* and would not receive a gift from their hands ; he announced to them that there should be another, and a more acceptable sacrifice offered to his name amongst the Gentiles. The time predicted with so much precision by the prophets, for the appearance of the Messiah, at length arrived ; and the Saviour came to offer this clean oblation spoken of by Malachias, to his heavenly Father, saying ;—" Sacrifice and oblation thou wouldest not ; but a body thou hast fitted to me. Holocausts for sin did not please thee : then said I : Behold I come : in the head of the book it is written of me : that I should do thy will, O God. Sacrifices and oblations thou wouldest not, neither are they pleasing to thee."†

VII. THE SACRIFICE OF THE CROSS A TRUE SACRIFICE.

That Jesus Christ, the great high priest, presented to his Father a real sacrifice upon the Cross, upon which he himself was the victim, is a truth upon which the whole of Christianity revolves as on a hinge, for—" Christ hath loved us, and hath delivered himself for us an oblation, and a sacrifice to God : "‡ and—" we have a great high priest that hath passed into the heavens, Jesus, the Son of God."§

VIII. ALL THE ANCIENT SACRIFICES COMPRISED IN IT.
THE HOLOCAUST.—THE PEACE-OFFERING.—
THE SIN-OFFERING.

The sacrifice of the Cross was a holocaust ; for our blessed Redeemer offered up himself wholly and entirely without reserve for our offences. And what could possibly become a more acceptable oblation for a

* Malach. i. 10.

† Ephes. v. 2.

† Heb. x. 5—8.

§ Heb. iv. 14.

sacrifice of peace, than the Word itself made flesh,—of whom the Eternal Father said aloud:—“This is my beloved Son, in whom I am well pleased?”* What victim could be better calculated to draw down heaven’s blessings on mankind, than Christ Jesus,—“who being in the form of God, thought it not robbery to be equal with God, taking the form of a servant, and humbling himself, becoming obedient unto death, even to the death of the Cross?”†

That it was, in fine, an offering for sin, is evident. “For God indeed was in Christ reconciling the world to himself, not imputing to them their sins:”‡ and—“If the blood of goats, or of oxen, and the ashes of a heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our consciences from dead works, to serve the living God? And therefore is he the mediator of the New Testament, that, by means of his death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance.”§

IX. THE UNBLOODY SACRIFICE OF THE NEW LAW.

Although, indeed, it is true that Christ has “blotted out the handwriting of the decree that was against us, and has taken the same out of the way, fastening it to the Cross;”|| and by one oblation hath perfected for ever them that are sanctified;¶ still, it is no less positively certain, that he does not regard it as in any manner deteriorating the inestimable value of that ransom which he had paid for us, or detracting from the all-sufficiency of the sacrifice upon the Cross, not only to have left us the sacraments for our sanctification, but to be our mediator in heaven, where—“he is now making intercession for us.”** This office of

* St. Matt. xvii. 5.

† Phill. ii. 6—8.

‡ 2 Cor. v. 19.

§ Heb. ix. 13—15.

|| Coloss. ii. 14.

¶ Heb. x. 14.

** Ibid. vii. 25.

mediator he more especially exercises by presenting to his Father that one, same oblation of himself, which he made, in a bloody manner, on Mount Calvary, and now causes to be every day commemorated in an unbloody sacrifice by his delegated priests, throughout the earth; thus realizing the declaration of the Prophet Malachias, that, "from the rising to the setting of the sun, there should be made, amongst the Gentiles, a clean oblation to the Lord of Hosts." In this way, too, he discharges the functions of his priesthood: for Christ Jesus "hath an everlasting priesthood:"* he is "a high priest for ever according to the order of Melchisedech."† Now it is a doctrine on which St. Paul emphatically insists, that "every high priest is appointed to offer gifts and sacrifices, wherefore it is necessary that he (Christ) also should have something to offer."‡

That any one can really be a priest—that a priest can possibly fulfil that office characteristically distinctive of the sacerdotal order—that a priesthood can exist, and, for a single moment, have its chief and essentially peculiar function exercised, without a real sacrifice, are such glaring contradictions, that the most artful ingenuity may toil in vain to reconcile them: for priest, priesthood, and sacrifice, are co-relative expressions, which necessarily presuppose the existence of each other. Christ, therefore, as a high-priest, must have a real sacrifice, in which a real victim is offered up, according to the rites, and by the ministers belonging to his order of priesthood; but since this priesthood is to be everlasting in its duration, it must, therefore, continue perpetually employed about its functions, the most conspicuous amongst which is sacrifice. That the Christian priesthood, from the period of its foundation to the present moment, has been occupied unceasingly in such an office, is a fact authenticated in every page of profane as well as ecclesiastical

* Heb. vii. 24.

† Ibid. vi. 20.

‡ Ibid. viii. 3.

history. That this sacrifice, called the Mass, which is, and has been, and will continue to be, daily celebrated in the Church, according to the injunctions of its sacred institutor, is that real sacrifice of the new law, we will now proceed to demonstrate by a variety of arguments and proofs derived from Holy Scripture, and furnished by the several monuments of ecclesiastical antiquity.

SECTION II.

THE MASS A SACRIFICE.

X. THE MASS A TRUE SACRIFICE.

That in the Liturgy of the Mass there is offered this real sacrifice, may be evidenced by the most clear and unexceptionable authorities, deduced from Sacred Scripture. Such are the figures and prophecies illustrative of the Messiah, contained in the ancient Testament; and in the new, the testimonies of the Evangelists, together with the authority of St. Paul.

XI. SACRIFICE OF MELCHISEDECH.

The sacrifice and priesthood of the King of Salem, first demands, and shall receive our notice. In the Book of Genesis we read, that “Melchisedech, the King of Salem, brought forth bread and wine, for he was a priest of the most High God.”* This incident the royal prophet,† and St. Paul in his Epistle to the Hebrews,‡ apply to Christ in such a manner, as not merely to intimate that Melchisedech was a figure only of our divine Redeemer, since the very same might equally be said of Aaron; but that Christ was a priest for ever according to the order of Melchisedech, and not according to the order of Aaron. This St. Paul more unequivocally notices than the royal Psalmist.

* Gen. xiv. 18.

† Psalm cix. 4.

‡ Heb. vii.

From the double kind of difference which so manifestly distinguished the priesthood of Melchisedech from that of Aaron, we may gather two arguments in support of our assertion. The first, and, at the same time, the most important difference which characterized them, is found in the matter of sacrifice. Although the sacrifices of the Hebrew sanctuary, and the sacrifice of Melchisedech, agreed with reference to the self-same object which they severally typified, as they all were images of the same Christ Jesus; still they varied in their signs. The sacrifices of Aaron were bloody; and, under the species of slaughtered animals, prefigured the passion, and the death of Christ. The sacrifice of Melchisedech was unbloody; and under the form of bread and wine, represented the body and the blood of that same Christ. If, therefore, Christ be a priest, not according to the order of Aaron, but according to the order of Melchisedech, he must have instituted some kind or other of sacrifice, which is an unbloody one, under the species of bread and wine.

That by virtue of his priesthood, Christ had to offer sacrifice, in the species of bread and wine, is immediately deducible from the very type in which it was prefigured. In his sacrifice of bread and wine, Melchisedech, the priest of the most High God, bore the most illustrious figure of Christ. Hence it follows, that Christ also, in the institution of the blessed Eucharist in bread and wine, not only acted as a priest, but truly sacrificed; since, otherwise, he would not have accurately realized this figure of himself. If the same offering or sacrifice be not continued till the consummation of ages, Christ could not be a priest for ever according to the order of Melchisedech.

Another difference will be discovered to exist between the priesthood of Aaron and that of Melchisedech. The priesthood with which the King of Salem was invested, was exclusively of one man alone, who, while he had no predecessor, was not succeeded in his sacerdotal office by any individual. The Aaronic priesthood was communicated to many, not only at

the same time, but was regularly kept up by a formal and long-protracted succession. This difference the Apostle of the Gentiles notices in the most particular manner in his Epistle to the Hebrews, where he says that Melchisedech was “without father, without mother, without genealogy, having neither beginning of days, nor end of life;”^{*} and through the remaining portion of the chapter, applying all those circumstances to Christ, he proclaims of him, that he is a priest for ever, who, while he had no predecessor, will never have a successor; since, not only he himself lives always, but the Lord has sworn that his priesthood shall neither be changed nor transferred, as it happened to the Levitical priesthood. This, moreover, St. Paul corroborated by those words, extracted from the Psalmist:—“The Lord hath sworn, and he will not repent, thou art a priest for ever.”[†] Now, if the priesthood of Christ is to endure until the end of time, most certainly the rites and ceremonies of sacrifice must also last as long; unless, indeed, we have the temerity to suppose the priesthood of Jesus to be an empty and a vacant thing, or some idle and imaginary office. The bloody sacrifice upon the Cross, was offered up but once;[‡] it never can be repeated in a bloody manner, since Christ can die no more; for he is now immortal and impassible. There must, therefore, exist some other mode of sacrifice, which is to be perpetually performed; for how can any one be a priest who has no kind of sacrifice to offer? Priest and sacrifice are terms which mutually imply the existence of each other; a truth so evident, that, as was before observed, St. Paul declares, that “every high priest is appointed to offer gifts and sacrifices.”[§] Hence it must be admitted, that in the Church of Christ there does exist some true form of real sacrifice, which is celebrated by sacerdotal ministers carefully delegated to be the vicegerents upon earth, in

* Heb. vii. 3.

† Heb. x. 10.

† Psalm cix. 4.

§ Heb. viii. 3.

the place of Jesus Christ, the great high priest ; such a form of sacrifice is discoverable nowhere, except in the holy and tremendous sacrifice usually denominated the Mass.*

* Here the reader must be admonished of a serious imposition which has been practised by the Protestant translators of the New Testament, not only on the members of the English Establishment but on every one who may chance to read her version of the Holy Scriptures. In his Epistle to the Hebrews, the Apostle says :—"In the which will we are sanctified by the oblation of the body of Jesus Christ once" (Heb. x. 10) ; which sentence is thus translated in the Protestant version :—"By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*." Here we have "*for all*" added to the genuine text ; for there is not a syllable of it either in the Greek original or in the Latin vulgate. It is impossible to consider this ingraftment on the Word of God as the result of accident or negligence ; on the contrary, we must refer it to deliberate design, for the following reasons :—1. The Greek adverb *ἐφάπαξ*, "once," but very seldom occurs in the New Testament, and only in the writings of St. Paul. Besides the one at present under observation, the following are the only passages in which it may be found : Rom. vi. 10 ; Heb. ix. 12 ; 1 Cor. xv. 6. In all these places, the Protestant translators have rendered it by "*once*," or "*at once*," they therefore knew its proper force, and could, when they liked, render it according to its native meaning. 2. The unwarrantable introduction of these two monosyllables—"for all," essentially corrupts this text, and perverts its sense against the Catholic, in favour of the Protestant doctrine on the holy Eucharist. No doubt, therefore, but they were advisedly inserted, to procure a scriptural authority for one of the novelties introduced by what is miscalled the Reformation. In fact, this citation from the writings of St. Paul, is invariably adduced in its *vitiating form*, as a warrant for that modern doctrine first promulgated in England by the framers of the thirty-first amongst those Articles of Religion recognized by the Establishment, which teaches that—"The Sacrifices of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits."

When the intelligent and sensible Protestant reflects that there is not one single personage registered in that calendar of saints, appended to his Book of Common Prayer, who did not live and die, or win the palm of martyrdom, in the belief of the Catholic doctrine of the Mass ; and that many of them were in the habit of daily offering up that Eucharistic sacrifice—he will censure the temerity, at the same time that he blushes for the inconsistency of his Sect, in designating the practice of those very men whom she herself has recognized for saints, as a blasphemous fable,—and pronouncing the most venerable and best authenticated tenet amongst the articles of genuine Christianity as a "dangerous deceit."

The only point of mutual but exclusive coincidence between the priesthood of Melchisedech and that of Christ, is an identity of matter—bread and wine—employed in the sacrifice.

The King of Salem received tithes of Abraham, and blessed him and his companions; but the Levitical priesthood also collected tithes, and bestowed their benedictions; if Melchisedech had not been anointed with oil, had succeeded no one in the priestly office, nor was followed by any successor; the same may be observed in Abel; if his genealogy was unknown—an incident, however, quite extraneous to the priesthood; this was common to Job, and others who were priests. The only way in which the priesthood of Melchisedech differed from every other priesthood before the promulgation of the second law, was in the oblation of bread and wine. This, therefore, must constitute the agreement between the sacrifice of Melchisedech and the sacrifice of Christ, who selected wheaten bread and wine of the grape, as the matter which should be transubstantiated into his body and his blood by the words of consecration.

That the motive which induced Melchisedech to bring forth bread and wine, was not to present refreshment to the soldiers of Abraham, but to offer sacrifice to God in celebration of that patriarch's victory, is evident, both from the language and the context of this passage in the book of Genesis.

If Abraham and his servants partook of Melchisedech's oblation of bread and wine, it was for them a sacred refection, similar to those observed amongst the Israelites in their sacrifices of thanksgiving. It could not have been by way of corporal refreshment, since the sacred text informs us,* that Abraham's soldiers

* Gen. xiv. 24. Some Protestants quarrel with the reading of this passage in our Catholic Bibles, and contend that the Hebrew particle "*vau*" should be rendered as it is in the Protestant version, "*and* he was a priest," instead of "*for* he was," &c. In defence of the Catholic translation of the particle "*vau*," as preferable to the one followed in this particular passage by the authorized Bible of the English Establishment, we may observe :—1st. That St. Jerom, a most

had already feasted on the provisions which they found among the spoils that they captured from the vanquished kings.

XII. THE SACRIFICE OF MELCHISEDECH ELUCIDATED BY THE WRITINGS OF THE FATHERS.

That the Church has invariably considered this passage in the Book of Genesis as demonstrative, not only of Melchisedech's having sacrificed in bread and wine, but, also, that his oblation was beautifully typical of the Eucharistic sacrifice peculiar to the Christian dispensation, is evident from the attestations of the holy Fathers. For a proof of this, the curious reader is referred to a learned and invaluable work containing extracts from the writings of those early and venerable witnesses of the faith.* In that volume are recited the observations on this subject delivered by St. Cyprian,† Eusebius of Cæsarea,‡ St. Jerom,§ and Theodoret.||

eminent biblical scholar, and a thorough master of the Hebrew language, has thus given the passage in his vulgate: "*Erat enim sacerdos,*" "*for he was a priest.*" With consistent Protestants, St. Jerom's authority must possess great weight, as they refer to his opinion with so much deference in the sixth of the thirty-nine articles. 2nd. Grammarians inform us, that this particle is not only copulative, but indicative of a cause, and that the manner of construing it must be collected from the series of the discourse. Parker, in his Hebrew Lexicon, enumerates as many as seventeen different ways in which it is employed in Scripture. 3rd. The English Protestant, like the Catholic Bible, has the particle "*van*" translated by the word "*for,*" instead of "*and*" in the very same Book of Genesis (Gen. xx. 3); the Hebrew text is **וְהָיָה בְּעֵלָה בָּעַל**—literally thus, "*and she is married to a husband,*"—but which is rendered in the Protestant version, "*for she is a man's wife.*" No Protestant can therefore rationally object to a mode of translation which is approved by his own Sect, in her authorized version of the Sacred Scriptures.

* The Faith of Catholics Confirmed and Attested by the Fathers of the First Five Centuries, compiled by the Rev. Joseph Berington and the Rev. John Kirk. London, 1830.

† Ibid. p. 271.

§ Ibid. p. 281.

‡ Ibid. p. 273.

|| Ibid. p. 286.

XIII. ILLUSTRATED BY AN ANCIENT MOSAIC AT
RAVENNA.

But there is another curious and highly interesting illustration of this text, which, as far as the writer is aware, has hitherto never been introduced to notice. This is furnished by one amongst those numerous pictorial monuments of early Christian piety which decorate the ancient church of St. Vitalis at Ravenna.* The wall about the apsis, or recess, which overhangs the sanctuary, is encrusted with mosaic-work, in which are represented various subjects, chosen from the Old and New Testaments. Amongst those Scripture histories, three are prominently discernible: they are, the sacrifice of Abel; the sacrifice of Isaac by Abraham; and the sacrifice of Melchisedech.

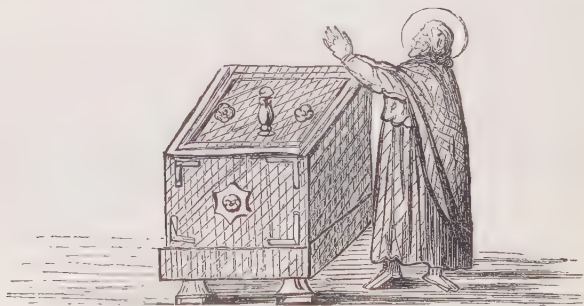


Figure of Melchisedech in an ancient Mosaic in the Church of
St. Vitalis, at Ravenna.†

The King of Salem is represented as standing by an altar, on which are two small circular cakes, between which stands a little vase, not much unlike a drinking-cup; a nimbus, or glory, surrounds his head; his arms

* Ciampini, *Monimenta Vetera*, tom. ii. p. 70, tab. xxi. The church of St. Vitalis was built in the year 547, and adorned with mosaics at the same epoch.

† The wood-cut is as faithful a delineation of the Ravenna Mosaic as could be procured; the reader, therefore, when he remarks its want of perspective, and the awkward, if not impossible position of Melchisedech's left foot, should remember, that such defects and inaccuracies are characteristic of the time when the original was executed.

are outstretched towards the altar, almost in the same way that our priests extend theirs at Mass, when they spread their hands over the sacramental elements, and recite the prayer—"Hanc igitur," &c., just before the consecration. His robes exactly resemble our vestments of the sanctuary; the under one descends to the ankles like an Alb; and the tunic, or mantle, is fashioned precisely as the ancient Chasuble, and, like it, is a garment adapted to envelop the whole person, but gathered up above the shoulders, for greater convenience during the oblation of the sacrifice:* in fact, Melchisedech, both in attitude and costume, is nothing but the figure of a priest celebrating Mass. There can be no doubt that these three subjects, and particularly the sacrifice of Melchisedech, were selected to indicate that they were ancient types of the sacrifice of the new Law, called the Mass. Theophilus, the Patriarch of Antioch,† remarks, that Melchisedech is represented with a circle of glory round his head, to signify that he was the first man who became a priest; and St. Cyprian‡ notices, that the bread and little vessel are symbols of the blessed sacrament. Indeed, these observations on these three sacrifices are all but asserted in that prayer which almost immediately succeeds the consecration:—"Upon which (the holy bread of eternal life and the chalice of our everlasting salvation) vouchsafe to look down with a propitious and serene countenance, and accept them, as thou wast pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech, offered to thee, a holy sacrifice, and immaculate victim." This representation, therefore, of the offering of bread and wine, by Melchisedech, affords another ancient warrant for regarding it as a prefiguration of the sacrifice of the Mass.§

* See Chap. XII., on the Vestments, No. 41.

† Lib. ii. ad Autolyicum, circa finem.

‡ In Epist. lxiii. ad Cæcilium de Sacramento Domini.

§ In those ages, when printing was unknown, the pastors of the Church availed themselves of the arts to represent to their people, by

XIV. THE PASCHAL LAMB A FIGURE OF THE SACRIFICE OF THE MASS.

A second argument to prove the Mass to be a real sacrifice, may be drawn from the ceremony of the Paschal Lamb!* That the oblation of this victim was a figure of the Eucharist, is evident from the words of the Apostle, who tells us:—"Christ, our Pasch, is sacrificed, therefore let us feast, not with the old leaven, but with the leaven of sincerity and truth."† From the Evangelists we learn that, immediately after our Divine Redeemer had concluded the legal observance of the Passover, he proceeded to celebrate the Eucharist. By the identity of place and time, he more unequivocally assured his followers, that the substance had, at length, arrived to realize the shadow, and that the old law, with its ceremonies, was abrogated, and made to yield its place to a new and better Testament.

means of fresco-painting, mosaic-work, and sculpture, executed on the walls of the churches, the scripture-history, and the truths of our holy religion. The reason was obvious: to the faithful, these were instructive volumes, written in intelligible and self-speaking characters. But as their religious instructors justly conceived that the guardians of the faith were the best expounders of its mysteries, instead of permitting the artist to select and treat the subjects according to his own imagination; they rather employed his pencil to inscribe, in colours, what they dictated to him; and it is a well-attested fact, that, in the early ages of the Church, painters, and those who wrought in mosaic, and artists in general, were, in the execution of their works, permitted to exercise their own liberty and invention, no further than in the drawing and colouring of their pieces. The bishop or pastor of the edifice which was to be ornamented, not merely fixed upon the subjects, but invariably prescribed the precise manner in which each one should be treated in all its several, and even its smallest parts. (*Anastasius Bibliothecarius de Vitis Romanorum Pontificum curante Blanchinio*, vol. iii. p. 124.) Nor did they permit themselves to be directed by their own caprice, while guiding the labours of the painter or the sculptor; but most religiously adhered to the traditions which had been handed down to them. We may, therefore, rest assured, that these ancient monuments are faithful and authentic records, not of the opinion of Laics, and private individuals, but of the public doctrine of the Church at the period when they were executed.

* *Exod. xii.*† *1 Cor. v. 7, 8.*

If we consider the circumstances attending on both these solemn rites, we shall observe that there was no one single figure of the ancient law which bore a reference to Jesus, the Messiah, which was so accurately fulfilled by him, as the ceremonial of the Paschal Lamb, in the institution of the Eucharistic Sacrifice.

1. It was directed that the Paschal Lamb should be sacrificed on the evening of the fourteenth day of the first month:* a circumstance of which particular notice was taken by the law, and, in consequence, the Jews most diligently observed it: now it was immediately after having celebrated the Passover with legal exactness that our Divine Redeemer instituted the blessed Eucharist. 2. The Paschal Lamb was immolated in remembrance of the passage of the Lord, and the liberation of the Israelites from their Egyptian bondage: the Eucharist is offered to commemorate the passage of our Saviour, by his bloody passion, from this world to the kingdom of his Father; and to celebrate our redemption from the tyranny of Satan, over whom Christ Jesus triumphed by his glorious death upon the cross. 3. The Paschal Lamb was offered that it might be eaten, and be, as it were, the sustenance to fortify the traveller for a lengthened journey on which he was about to enter; since it was in the guise of travellers that the Jews partook of it, with their loins girt up, holding staves in their hands, and having sandals on their feet: and what is the Eucharist but a strengthening food, a sacred refecton for men while on their pilgrimage through this desert-world, and journeying towards the land of promise,—Heaven, their real and celestial country? 4. The Paschal Lamb could not be eaten excepting by the clean and circumcised, and within the precincts of the holy city; so the Eucharist cannot be partaken of with profit, but by those who have been baptized, are clean of heart and purified from sin, and, by being associated with the Catholic Church, are “come to Mount Sion

* Exod. xii. 6.

and to the City of the living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the Church of the first-born who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect.”*

The Paschal Lamb was at the same time a sacrifice and a sacrament; because, after it had been offered up, it was eaten by the Israelites; so likewise, the Eucharistic oblation is a sacrifice and a sacrament, a sacrifice, because our Pasch, Christ Jesus, is presented to his Father on our altars; and a sacrament, because the faithful receive him there, whose “flesh is meat indeed, and whose blood is drink indeed.”

XV. ACCOMPLISHMENT OF THE PROPHECY OF MALACHIAS, IN THE SACRIFICE OF THE MASS.

Another and most conclusive proof in favour of the Sacrifice of the Mass, is furnished by the Prophet Malachias, who was commissioned to promulgate the following commination to the Jewish people. “I have no pleasure in you, saith the Lord of Hosts. For, from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is offered to my name a clean oblation, for my name is great among the Gentiles, saith the Lord of Hosts.”†

This illustrious prediction cannot be applicable to the Jewish sacrifices, because they are pointedly rejected, and so far from being offered up in every place, they were exclusively confined to the temple of Jerusalem; while the clean oblation which Malachias speaks of, was to be made in every region of the earth, and not by Israelites, but Gentiles. It cannot be referable to the unhallowed and impure rites of Paganism, which profaned, instead of glorifying the name of the Almighty. It cannot be applied to designate that bloody sacrifice immolated on the altar of the Cross at Calvary, since that was offered once only, and in one

* Heb. xii. 22, 25.

† Malach. i. 10, 11.

place. It is, therefore, verified in no other way, than by the unbloody sacrifice, by that clean oblation which is, and will be offered up by the Christian priesthood to the end of time, and in every nation that the sun can gaze upon, from his rising to his setting. This prophecy, therefore, refers to the Eucharistic sacrifice of our altars, called the Mass, which now supplies the place of all the ancient victims, and has been unceasingly celebrated from the death of Christ until the present moment, and continues to be everywhere duly celebrated.

Some amongst the innovators of the sixteenth century, to neutralize the force of this triumphant argument, endeavoured to affix a spiritual meaning to the prophet's declaration, and therefore interpreted it as expressive of a sacrifice, improperly so called, of praise and thanksgiving, of prayer, good works, and patience. Nothing, however, could be more erroneous than this modern gloss upon the inspired pages. 1. The word —*מִנְחָה*, which occurs in the original Hebrew text of this prophecy, indicates a particular species of sacrifice, in which fine flour, oil, and frankincense, commingled together, were employed as the oblation:* and it should be remarked that the holy Scriptures, whenever the term "sacrifice" is used in a figurative sense, invariably attach some adjunct to it, which immediately discriminates the metaphoric meaning; and hence, in various portions of the sacred volume, we meet with the following expressions:—"a sacrifice of praise,"—"a sacrifice of righteousness,"—"a sacrifice of joy," &c. The *Minchah*† of the Hebrew scripture is translated by the word *θυσια*, or sacrifice, in the Septuagint, and is the term employed to signify the oblation of Cain and of Abel.‡ 2. That it cannot be with accu-

* Levit. ii. 1, and vi. 14, 15.

† Gesenius, in his Hebrew Lexicon, which has been translated into English by Christopher Leo, says of this word:—"In the Mosaic ritual, it is applied especially to the unbloody sacrifices—as offerings of meat and drink, which were offered with the animal sacrifices." Hence "sacrifice and offering," Ps. xl. 7; Jer. xvii. 26; Dan. ix. 27.

‡ Gen. iv. 4, 5.

racy understood of a spiritual offering composed of prayer, devotion, or thanksgivings, will immediately be evident, when we remember that such a kind of sacrifice had, after the days of Malachias, who lived about four hundred years anterior to the coming of the Messiah, been rendered very frequently, by Jew as well as Gentile, and had indeed been made from the earliest period of the human race, by every sincere adorer of the Deity; whereas the prophet announces the future institution of a pure oblation,—a sacrifice peculiar to a subsequent covenant, and which was not only to be exclusively offered up by Gentile believers, but should supersede all the various Levitical sacrifices which would then be abrogated.

XVI. CHRIST ANNOUNCES A NEW SACRIFICE.

That a new sacrifice, which should be offered up “in spirit and in truth,”* was requisite, our divine Redeemer proclaimed to the Samaritan woman, who proposed to him the question about the place on which it was necessary to adore. Now, that the adoration indicated by our blessed Redeemer is synonymous with sacrifice, may be inferred from a variety of circumstances: for the difference between the Jews and the Samaritans, was about the place on which the exterior worship of sacrifice could legally be exhibited, since both were thoroughly persuaded that man could invoke the Lord by supplications and by prayers,—could observe the various forms of simple adoration,—and present his heart to Heaven, in every region of the earth. Our divine Redeemer entered into the idea of the Samaritan woman, and answered her by saying:—“The hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father; or, in other words, the time is fast approaching, when sacrifice shall be no longer offered, either on Mount Gerizim, or in the Jewish temple; but true adorers shall adore the Father in spirit and in truth, without

* John iv. 23.

being circumscribed within the limits of one peculiar or favoured city, by a new and better sacrifice; spiritual,—not carnal; true, and not typical or figurative; effected by the Holy Spirit, and the mysterious words of consecration,—not by pouring out the blood of goats and of oxen, nor by sprinkling the ashes of a heifer; illustrious, not from being a shadow of the good things to come, but because it is that very thing itself, the adorable reality.

XVII. THE SACRIFICE OF THE MASS PROVED FROM
ST. PAUL.

“Fly,” exclaims the Apostle of the Gentiles,—“Fly from the service of idols. I speak as to wise men: judge ye yourselves what I say. The chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of one bread: behold Israel according to the flesh; are not they, that eat of the sacrifices, partakers of the altar? What then! Do I say that what is offered in sacrifice to idols is any thing? or that the idol is any thing? But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord, and of the table of devils.”*

This passage from St. Paul proves, by a triple argument, the Mass to be a real sacrifice.

1. The Apostle institutes a comparison between the table of the Lord, where the believers in Jesus receive the holy Eucharist, and the table of the Gentiles, who sacrifice to idols, and the table of the Jews, on which the people offered up their carnal victims to the true and living God. From this parallel it follows, that the table of the Lord is an altar, and consequently,

* 1 Cor. x. 14—21.

the Eucharist a proper sacrifice: for, without a most egregious anomaly in language, an altar can never be erected, unless for the purposes of real sacrifice. 2. The Apostle institutes a comparison between the Eucharist and the sacrifices of the Jews and Gentiles. He declares, by the most unequivocal expressions, that, as the faithful receive at the table of the Lord the body and the blood of Christ,—so the Jews participate in those victims, and the Gentiles, in the immolation which they severally offer up in sacrifice upon their respective altars. St. Paul's comparison would, however, not only be quite imperfect, but utterly inapplicable, if the Eucharist were not as much a real sacrifice to the Almighty, as were the victims which the Hebrew nation sacrificed to him, and the immolations and libations of the Gentiles, made in honour of their imaginary Deities. 3. The Apostle traces a resemblance between that society which the Christian has with the Godhead, by a participation in the sacred Eucharist, and the society which the Gentile formed with his idols, by eating those meats which had been offered in their honour. He teaches that the individual who partakes of the victim sacrificed to idols, becomes himself an idolater; and hence he exhorts the believers at Corinth, to “fly from the service of idols.” While urging such advice, he employs this train of argument; “those who eat of the sacrifices partake of the altar,” and consequently unite with the heathens, as they sacrifice to devils, and therefore, make themselves their worshippers.

If the form of argument adopted by St. Paul be just, we may pursue it in reasoning on the Eucharist; and conclude, that those who eat of that venerable oblation, become partakers of “the table of the Lord,” and consequently, join in offering that victim immolated to God, and identify themselves with those who make it,—and, in this manner, honour Heaven, by the most solemn, as well as the highest act of adoration; and thus verify the assertion of the Apostle of the

Gentiles, who assures the Hebrews, in his Epistle to them, that we “have an altar, whereof they have no power to eat who serve the tabernacle.”*

That in the Mass there is offered a real and propitiatory sacrifice to God, is a truth, not only declared in Scripture, but corroborated by the history and the institutions of the Church ;† and unanimously attested by the writings of her pastors, in characters as brilliant as the stars that light the firmament. Volumes might be filled with such testimonies, but, for want of space, I must reluctantly pass on without gleaning, and offering to the reader, the most conspicuous amongst them. There is, however, one in particular, so very appropriate and interesting, that it would be unpardonable not to bestow on it especial notice.

Who is ignorant of the tender but afflicting scene which took place at the separation of the hoary and venerable Xystus, the second of that name who filled the throne of St. Peter, and the youthful and heroic St. Laurence, while the lictors of the Emperor Valerian‡ dragged the holy Pope to martyrdom? As the pontiff was led away, his deacon, St. Laurence, followed weeping; and, at last, burst forth into this pathetic exclamation :—“ Father, whither are you going without your son? whither are you hastening, O holy priest, without your deacon? You were never wont to offer sacrifice without me, your minister: wherein have I now displeased you? have you found me want-

* Heb. xiii. 10.

† For a triumphant illustration of those arguments in proof of the sacrifice of the Mass, deduced from the liturgies and ceremonials of the Church,—the inquisitive and learned reader is referred to a work entitled “Christianity; or the Evidences and Characters of the Christian Religion” (London, 1827), the masterly performance of the late Right Rev. Dr. Poynter, a prelate conspicuous for his piety, his enlightened zeal, and profound theological learning. He who pens this notice rejoices to possess the present opportunity of recording his tribute of reverence to the memory of that venerable bishop, some extracts from whose work are found in Appendix I.

‡ The Emperor Valerian issued his cruel edicts against the Church in the year 257.

ing in my duty? Try me now, and see whether you have made choice of an unfit minister for dispensing the blood of Christ!"*

SECTION III.

ON THE REAL PRESENCE.

XVIII. THE REAL PRESENCE.

FROM reviewing the proofs which so clearly establish the Mass to be a real sacrifice, we naturally proceed to investigate another most important tenet comprehended in that doctrine.

For eighteen centuries the Catholic Church has been sedulous in teaching, as one amongst those articles of faith delivered to her by the Apostles, who received it from the lips of truth itself, the Son of God, that in the sacrament of the altar, usually denominated the Eucharist,† are received the real Body and the real Blood, together with the soul and the divinity of Jesus Christ—the very “word made flesh,” which, conceived by the Holy Ghost, and born of the blessed Virgin Mary—was afterwards affixed to the cross, and died for our redemption. The following are some amongst the numerous arguments she exhibits for her unvarying belief in such a dogma.

* “Quo progredieris sine filio, pater? Quo sacerdos sancte, sine diacono properas tuo? Numquam sacrificium sine ministro offerre consueveras. Quid in me ergo displicuit, pater? Num degenerem probasti? Experire certe, utrum idoneum ministrum elegeris. Cui commisisti Dominici sanguinis dispensationem, cui consummandorum consortium sacramentorum, huic sanguinis tui consortium negas?” —S. Ambrosii de Officiis Minist. lib. i. c. xli.

† The primitive Fathers denominate the sacrament instituted by our Saviour at the Last Supper, by the term Eucharist, a Greek word which signifies “thanksgiving.” Such an appellation is most appropriate, since it intimates that our Redeemer offered up thanksgivings to the Lord at its institution; and also instructs us concerning the necessity of presenting our grateful thanks to heaven, whenever we receive this abridgment of all God’s wonders; this standing memorial of our redemption through the blood of Jesus; and the pledge of a bright eternity.

XIX. THE PROMISE MADE BY CHRIST THAT HE WOULD GIVE US HIS FLESH AND BLOOD TO EAT AND DRINK.

In the sixth chapter of St. John, we observe that Jesus, after having wrought so great a miracle as that of feeding five thousand persons in the desert with five barley loaves and two small fishes, took occasion to unfold the doctrine of the real presence to the wondering multitude. The Evangelist informs us that the Saviour thus addressed them:—"I am the living bread that came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them: Amen, Amen I say unto you: except ye eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me and I in him; as the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna in the wilderness and are dead. He that eateth of this bread shall live for ever. Many, therefore, of his disciples hearing it, said: This saying is hard, and who can hear it? After this, many of his disciples went back, and walked no more with him."*

This passage of Scripture claims our particular attention. Here our divine Redeemer promises to give his followers an especial kind of nourishment—a food which would surpass the manna of the desert—itsself a wondrous bread—the bread of angels,† rained down from heaven, where it was miraculously produced, and which exhibited such wonders in all its several cir-

* St. John vi. 51—59, 61—67.

† Ps. lxxvii. 25.

cumstances. “When the dew fell in the night upon the camp, the manna also fell with it.”* It fell only round about the camp of the Israelites, and that, too, every day except the Sabbath.† In such quantities did this bread of heaven rain down upon the Jews for those forty years of their wandering through the wilderness, that it was sufficient to nourish the whole multitude of more than a million of people, each one of whom, though he might gather, could not secure except on the Sabbath, more than sufficient for his daily maintenance, which was a gomor, or, according to our English measure, about three quarts.‡ Every sixth day it came down in double quantities, and though it infallibly putrified when reserved beyond one single day, yet on the Sabbath it never suffered such an alteration.§ This same manna, which melted away before the beams of the morning sun, when left in the fields, on being conveyed within the tent, acquired such hardness and consistency as to be ground in the mill or pounded in a mortar; and would even so far resist the action and the heat of fire, as to be boiled in a pot, and made up into cakes.|| Any bread, therefore, which could possibly surpass it in excellence, must be wondrous indeed; hence that food alluded to by Christ, and signified to be superior to the manna of the ancient Israelites, must, like it, not only come from heaven, but comprehend still greater wonders; and that it did, is evident from every expression of our Saviour.

1. His future gift was not to be common—inert—inanimate bread, but *living bread*,¶ consequently with life in it, quickened with a spirit; yes, it was to be—it is the very flesh of Jesus, animated by his radiant, spotless soul, and sanctified by its union with his divinity. 2. But this is not all: if we interrogate the sacred text concerning the nature of that bread from heaven, with which the Redeemer pledged himself to

* Numb. xi. 7.

† Exod. xvi. 18.

‡ Numb. xi. 8.

† Exod. xvi. 27.

§ Exod. xvi. 20—22.

¶ St. John vi. 51.

furnish all his faithful followers; he himself, not merely once by accident, but oftentimes and formally, repeated for answer, that the food he promised was to be his true, his very flesh; "his flesh indeed, his blood indeed." The Jews were scandalized; they asserted that it was impossible, as they cried aloud,—“How can this man give us his flesh to eat? This is a hard saying, and who can hear it?”

Now, abstracting from that celestial charity, which instead of placing, would rather have removed the stone of scandal in the path of those who sought and trusted to its guidance; abstracting from a sacred love for truth; even common honesty would have imperatively demanded, that Christ, the author of all truth—veracity itself—should not allow a portion of his disciples to abandon him, merely through a misrepresentation of one single sentence, which, according to their unanimous and public construction of it, uttered in his presence, insisted on a tenet which he never intended to promulgate, especially since it would have cost no further trouble than a word to disabuse them of their error, had it been one; and to develop the real meaning of his doctrine, had they misconstrued it. While it is certain that the Jews literally understood our Saviour as having intimated that he would give them his very flesh and blood to be their nourishment; it is at the same time equally conspicuous, that he intended to define in clear and intelligible language, how they were to understand his words. Instead, however, of correcting the notion that possessed them, of his having said they were to eat his real flesh and drink his real blood, by attaching a figurative meaning to his words; he not only reiterates the self-same expressions, and several times repeats the self-same doctrine, but employs a most solemn formula of speech in use among the Jews, in order to affix still more deeply in their minds the impression of a real presence, and to satisfy them that they had rightly construed the import of his discourse, which was, that they should have his real flesh and blood to eat and drink.

Nor does he once so much as remotely insinuate that he was to be understood as having spoken in a figurative manner.

As it was fitting that veracity itself should not allow his chosen apostles, his numerous disciples, thousands among the Jews, and millions of Christians in after ages, to mistake the meaning of his expression on a subject of primary importance, we may legitimately conclude, that had the multitude been wrong in interpreting his discourse to indicate a manducation of his real flesh and blood, far from declining to resolve a difficulty, and remove the scandal which alienated from his preaching so many "who walked with him no more," the Saviour would not have hesitated to rectify the error, especially in reference to his Apostles, whom he had selected to receive, and afterwards disseminate, the knowledge of his doctrines; but would have pursued the same course on this occasion, which he invariably followed in other less important instances. It was his custom to explain, at least to his disciples, whatever might have been at first unintelligible in his public preaching to the multitude, or in his private conferences with themselves. Nicodemus could not comprehend the words of our divine Redeemer on the necessity of Baptism; and this ruler of the Jews, in consequence, observed:—"How can a man be born again when he is old?" But Jesus removed the difficulty by unveiling the import of his words, as he answered:—"Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."* The disciples did not comprehend him when he bade them beware of the leaven of the Pharisees; but while he chided their inaccurate interpretation of this expression, he informed them that he animadverted on the pernicious doctrines of those Hebrew teachers. On another occasion, Jesus remarked to his Apostles:—"I have meat to eat which ye know not of." They misconstrued the observation, and de-

* St. John iii. 5.

manded if any man had brought him anything to eat ? But in explanation of what he had said, he answered them :—" My meat is to do the will of him that sent me."* Towards the conclusion of his discourse, our Saviour referred to his future ascension. He noticed it as a circumstance which would oppose still greater difficulties to be surmounted by those amongst his auditors whose present incredulity refused to believe, that, although he was actually present, he could possibly give them his flesh and blood. Had, then, our divine Redeemer promised to bequeath nothing more than a bit of common bread, which should represent his body, it is impossible to imagine how the Jews would have had to experience greater difficulty in believing such a doctrine, after, than before, Christ's ascension. This is evident ; for a sign to which a specific meaning is once unequivocally affixed, is, at all times, equally intelligible to the parties initiated in its import. If, on the other hand, Christ intended, as he really did, to assure his followers that he would bestow his very flesh and blood, to be their Sacramental nourishment ; then, indeed, we immediately perceive the force of our Saviour's reference to his future ascension ; we understand how what appeared so " hard " to the intelligence of his followers, the very moment while they viewed him standing in the body visible and palpable amongst them, would necessarily become ten thousand times more difficult to their stubborn belief, at a subsequent period, when they should behold his body taken up, and wafted in radiance to the throne of God. Unless our Saviour had been anxious to persuade the Jews that the bread from heaven about to be given to the world, was not a symbolic piece of bread, but his real body ; he never would have studied, by predicting the miraculous event of his elevation into heaven, to induce them, when it should be realized, " to submit their reason to the obedience of faith." When, therefore, we learn that our Jesus, knowing in himself that his dis-

* St. John iv. 32—34.

ciples murmured at this, said to them; "Doth this scandalize you? If then you shall see the Son of man ascend up where he was before?"* We are certain that he insisted still more pointedly in requiring belief in the Eucharist: we hear him teaching his disciples that after the removal of his body from among them, and in the absence of the natural appearances of flesh and blood, they were, however, to have no hesitation in acquiescing in this mysterious dogma. Hence we may collect, that our Lord, in promulgating this tenet of the real presence, noticed in its favour the very argument which its adversaries at the present hour wield in combating against it, whilst they assert that the body and blood of Christ must be as far from our altars as heaven is from earth: though they teach that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper."†

XX. OBJECTION ANSWERED.

Against these arguments are advanced, by the impugnors of this tenet, those words of Christ:—"It is the spirit that quickeneth, the flesh profiteth nothing."‡ Such an expression, however, instead of invalidating, fortifies the doctrine of the real presence.

It was not until Christ had no less than six several times asserted, with much solemnity, and in the most explicit language, that his flesh and blood should be really present and given in the sacrament, that he observed, "It is the spirit that quickeneth," &c. Had it, therefore, been his purport, in this latter sentence,

* St. John vi. 62.

† The last answer but three in the Protestant Catechism in the book of Common Prayer. How the inconsistencies, to say nothing of the irreligion of the innovators of the sixteenth century, are exhibited when those men abridge the omnipotence of God, by denying the possibility of Christ's being present in the holy Eucharist; though, at the self-same moment, they maintain that his body and his blood are verily and indeed taken and received, though it is not possible for them to be verily and indeed given.

‡ St. John vi. 64.

to correct the interpretation that the multitude affixed to his former asseverations, which they construed as signifying the manducation of his very body—had he really insinuated in the faintest manner, that the Eucharist did not contain, but was a figure only of his flesh and blood; is it not self-evident that not only those Jews who “strove amongst themselves,” and so loudly vociferated “How can this man give us his flesh to eat?” but such among the disciples also who experienced the belief in a real eating of his body to be a thing so “hard” to recognize, would have encountered no difficulty either in comprehending such a doctrine, or in yielding their assent to it; and, instead of walking no more with their teacher, would have been more anxious to follow him, and to listen to his precepts; and yet, what happened? They took scandal at his words, and abandoned him. The retiring disciples, therefore, openly assure us, by their desertion of Jesus Christ the very moment after he had uttered this expression, that they did not understand him to indicate by it, that the former parts of his discourse about the eating of his flesh and blood were to be explained in a figurative manner, but on the contrary, conceived him to reiterate, if possible with greater earnestness than ever, the doctrine of the real presence.

The words of Christ, on which this objection against the real presence has been attempted but without success to be erected, bear a twofold interpretation. It is not unusual with the writers of the sacred volumes to designate the carnal and human reason of man, by the word “flesh,” whilst they employ the term “spirit” to signify the grace of God and the inspirations of the Holy Ghost. Such a form of language is more particularly discernible when their object is to oppose the one, in contrast with the other. Jesus declared to St. Peter;—“Flesh and blood hath not revealed it to thee, but my Father who is in heaven.”* St. Paul admonishes the Romans that the faithful “walk not accord-

* St. Matt. xvi. 17.

ing to the flesh, but according to the spirit.”* Our Saviour, while insisting on the manducation of his real body, in answer to the argument which the Jews, like the modern sceptics, deduced from human reason and their senses against its possibility, observed that at the same time it was incompetent for flesh or carnal reason to decide on such a dogma; it was only by the grace of God—the light of heaven—“the quickening spirit,” that it could be believed in, or discerned; and hence he immediately remarked,—“There are some of you who believe not.....therefore did I say unto you, that no man can come unto me unless it be given him by my Father.”† How remarkably coincident is this expression of the Saviour with the one he uttered when St. Peter acknowledged his divinity:—“Flesh and blood hath not revealed it to thee, but my Father who is in heaven.”‡

An extract from the Commentaries of St. Augustin will not only furnish a second illustration of this passage, but will likewise testify what was the general belief of the Church upon the Eucharist, so far back as fourteen hundred years ago, when that zealous and learned Father, instead of perceiving any argument could be extracted against that sacrament from the words of our Redeemer; on the other hand, adduced them, in his public instructions to the people on the real presence, in order to assure them, that, though the body of Christ, as mere simple flesh and blood, and, separated from his soul and divinity, might not profit anything, yet, when animated by that blessed spirit and his divine nature, they profited a great deal. Hence it is that he exclaims:—“What means the flesh profiteth nothing? It profits nothing as the Jews understand it—as it is torn in pieces in a dead body—or sold in the shambles. But it profits, as quickened by the spirit; for if the flesh profiteth nothing, the word would not have been made flesh that he might dwell with us.”§

* Rom. viii. 4. † St. John v. 65, 66. ‡ St. Matt. xvi. 17.

§ S. Augustinus. In Tract, Johan. xxvii.

XXI. PROOF FROM THE INSTITUTION.—OBJECTIONS EXPLAINED.

What our divine Redeemer promised at Capharnaum, he realized about a year afterwards at Jerusalem, where he went to celebrate the passover.

The institution of the blessed Eucharist is recorded with particular precision by four among the inspired writers of the New Testament, whose several recitals of this occurrence we shall carefully notice.

St. Matthew says :—“ And whilst they were at supper, Jesus took bread, and blessed and brake ; and gave to his disciples, and said : Take ye, and eat : this is my body. And taking the chalice, he gave thanks ; and gave to them, saying, Drink ye all of this. For this is my blood of the New Testament which shall be shed for many unto remission of sins.”* St. Mark relates ; that “ whilst they were eating, Jesus took bread ; and blessing, broke, and gave to them, and said : Take ye, this is my body. And having taken the chalice, giving thanks, he gave it to them, and they all drank of it, and he said to them, This is my blood of the New Testament which shall be shed for many.”† St. Luke observes :—“ That taking bread, he gave thanks, and brake, and gave to them, saying, This is my body, which is given for you : do this for a commemoration of me. In like manner the chalice also, after he had supped, saying, This is the chalice of the New Testament in my blood which shall be shed for you.”‡ The words of the Apostle of the Gentiles are no less explicit and declaratory of the real presence than the words of these three Evangelists. It was thus St. Paul addressed the Corinthians :—“ For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said : Take ye and eat,

* St. Matt. xxvi. 26—28.

† St. Mark xiv. 22—24.

‡ St. Luke xxii. 19, 20.

this is my body which shall be delivered for you : this do for the commemoration of me. In like manner also the chalice, after he had supped, saying : This chalice is the New Testament in my blood ; this do ye as often as you shall drink, for the commemoration of me.”*

It would have been practically impossible for these inspired writers to have selected clearer or more appropriate language to assure the world that Christ bestows his real flesh and blood to man in the blessed sacrament. For, that these passages are to be interpreted not in a figurative, but in their obvious literal sense, is evident from the following reasons.

1. Though St. Matthew, St. Mark, St. Luke, and St. Paul wrote with different objects in view—at different times—in different places—and to different people, they are unanimous in describing the institution of the sacrament, not only in the self-same manner, but almost in precisely identical expressions; and so remote are they from letting fall one syllable, however trivial, which could, in any way, suggest to their readers, that the Saviour’s words might be figuratively understood, that their narratives, on the contrary, preclude any such interpretations. According to them, our blessed Redeemer did not say ; this piece of bread is nothing but a figure of my body ; but he positively assured his apostles, that what he held in his hand was his very, his real flesh—“This is my body ;” and that what was contained in the chalice was his very, his real blood—“This is my blood ;” that very body, too, which was given for us—was nailed to the cross—and died for our redemption—that very blood which was shed for many. Since these passages from scripture assure us that we precisely receive in the sacrament, neither more nor less than what was made to suffer for us on the cross, they compel us, therefore, to arrive at one of these conclusions : either that the true and real body and blood of our Saviour Jesus Christ are substantially present and given in the sacrament ; or that

* 1 Cor. xi. 23—25.

it was not his true and real body which was given ; not his true and real blood that was shed for us, but the figure and the shadow only of his human nature.

The pious Christian who would shudder at the notion of believing that his Saviour deceived him by a pretended and a figurative death, should not defraud himself of the invaluable treasure of the body and the blood of Christ, nor continue to withhold his assent to a dogma delivered to him by the lips of that same Saviour ; nor emulate the incredulous disciples, by crying out ; “ How can this man give us his flesh to eat ? ” But further investigation into the nature of the Eucharist, and a close review of all the circumstances attendant on its institution, will reveal the error of the Protestant, and establish the truth of the Catholic belief, concerning this stupendous mystery.

2. As the Eucharist is not only a sacrament, but the principal and most wondrous of their number, it will be difficult to conceive why Almighty God should have chosen to depart from his usual method of employing language to be literally taken whenever he has been pleased to ordain these sacred rites, both in the new and ancient law, in order to make exception with reference to the holy Eucharist, and adopt a figurative mode of speaking in its institution.

Circumcision,* and the eating of the Paschal Lamb,† together with the many sacrifices and expiations which we read of in Leviticus, which graced the Jewish covenant, and those sacraments which adorn the Christian dispensation, were ordained, or promulgated, in clear and simple language ; and after collating the last chapter of the Gospel of St. Matthew, and the last chapter of St. Mark, we shall discover that this observation is particularly applicable in regard to baptism. In St. John,‡ indeed, we see that our divine Redeemer, referring to this sacrament of regeneration, makes use of a figurative expression ; but

* Gen. xvii.

† Exod. xii.

‡ St. John iii.

he hastens to explain it, by assuring Nicodemus that the regeneration of which he had spoken was not carnal, but spiritual; since, to enter heaven, man must be born again of water and the Holy Spirit.

3. That the holy Eucharist should be considered as a covenant, likewise, is demonstrable from the form of its institution. Those words—"This is my blood of the New Testament,"—employed by our divine Redeemer when he consecrated the wine in the chalice, bear such a manifest relation to those almost identical expressions which Moses used in establishing the ancient alliance,* that the Apostles must have actually referred to them for an explanation of what the Saviour said; and consequently concluded, that, as Moses spoke of real blood, when he thus addressed the Israelites—"This is the blood of the covenant which the Lord hath made with you,"—so Christ indicated and gave his real flesh and blood, when he proclaimed of that covenant which he then contracted with his chosen people;—"This is my blood of the New Testament."

4. We should particularly bear in mind that the Apostles only were present at the last supper; and before them alone were pronounced the words at its institution. If the Saviour spoke to the Scribes and Pharisees in parables, he furnished an explanation of these enigmas afterwards to his Apostles, to whom he declared his mysteries in intelligible language, and instantaneously removed the erroneous interpretation which they, at first, attached to anything that he might have mentioned. These, too, were the persons whom he assured,—“To you it is given to know the mystery of the kingdom of God; but to them that are without, all things are done in parables.”† It was, moreover, after participating in the Pasch, which with desire he had desired to eat with them;‡ and on that evening, when, having loved his own who were in the world, he loved them to the end;§ and, consequently,

* Exod. xxiv. 8.

† St. Luke xii. 15.

† St. Mark iv. 11.

§ St. John xiii. 6.

resolved to confer upon mankind, through them, a mark of singular affection. He was also making his last will, and instituting the most awful and august amongst his sacraments. He was realizing the figurative sacrifices of the ancient law, and giving a substance to its shadows. A father, however, who takes but an ordinary interest in his children's welfare, far from expressing the most important portion of his will in obscure or figurative expressions, studies, on the contrary, to explain himself in clear and intelligible terms. He who loves his friends, will, at the hour of death, address them with unequivocal sincerity, and do nothing to practise a deception on them. He who delegates a chosen few to be the messengers of genuine truth to others will not, in the very last instructions to them, solemnly deliver an erroneous doctrine.

As a proof that by these words,—“This is my body,”—“This is my blood,”—Christ intended nothing more than that the sacramental species were to be considered as a figure only of his flesh and blood; the followers of the English Establishment instance some metaphorical expressions used by our Redeemer as he preached to the multitude, when he said to them:—“I am the door,”*—“I am the vine,”† &c. But these and similar expressions do not prove, in any way, that those words,—“This is my body,” &c., should also be interpreted in a figurative manner.

1. Because, upon the words of institution,—“This is my body,”—“This is my blood,”—our divine Redeemer impressed their literal and natural meaning, not merely by the emphatic way in which we may presume he pronounced them, but by circumstances which accompanied their utterance,—by the time and place in which they were delivered,—and by their announcing the accomplishment of a former solemn promise. Corresponding circumstances are severally wanting in those expressions noticed by the opponents

* St. John x.

† Ibid. xv.

of the real presence. When Christ observed of himself,—“ I am the door,”—he did not lay his hand on any individual door, and, after blessing it, declare,—“ I am this door,”—or,—“ This door is my body.” He never took hold of any particular vine, and said,—“ I am this vine,”—or,—“ This is my blood.”

2. Neither a door nor a vine was ever known to be employed in the solemnization of a ceremony which was the type of, and bore the clearest reference to, the coming of the Messiah; and for which a separate festival was annually celebrated within the walls of one distinguished city. But when Christ instituted the holy Eucharist, he took one particular portion of bread in his hand, he blessed that particular portion, he brake it, and gave to his disciples, saying, while he held it in his hand,—“ This is my body.” Such a scene, moreover, took place immediately after he and his disciples had solemnized the Paschal supper, in a house within the precincts of the holy city of Jerusalem.

3. Those who refuse to recognize the doctrine of a real presence as included in those words of Jesus :—“ This is my body,”—“ This is my blood,” and plead, in their defence, that Christ should be figuratively understood on this occasion, as he is on those others, when he says,—“ I am the door,”—“ I am the vine,” must either have taken up such an argument without examination, or employed it with a knowledge of its sophistry. First of all, Christ expressly manifests his wish to be understood as employing those expressions of the door and the vine in a figurative manner, and supplies upon the spot a key to their interpretation, by remarking :—“ I am the door; by me if any man enter in, he shall be saved; and he shall go in, and go out, and shall find pastures.”* And again :—“ I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he will take away; and every one that beareth fruit he will purge

* St. John x. 9.

it, that it may bring forth more fruit. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.”* When Christ at the last supper uttered those words :—“ This is my body,” &c., he expressly manifested, as was just now proved in the observations on the words of Institution,† that he wished to be understood as employing such expressions in a literal sense ; neither did he then, nor on any occasion either before or afterwards, supply a figurative interpretation of them. It is, therefore, self-evident, that no comparison can be legitimately instituted between them ; nor can it be argued, that because those first expressions should be figuratively explained, the latter also must receive a similar interpretation. In the second place, there does not exist the slightest parallel between the metaphors of the door and the vine, and the words of Institution :—“ This is my body,” &c., though we measure the latter by Protestant principles, which refuse to recognize in them an authority for the real presence.

In order that there should be such a resemblance between these forms of speech, as to warrant the conclusion, that, because one was to be understood figuratively, the other should properly be interpreted in such a manner, it would be necessary to take for granted, that our Saviour, when he said,—“ I am the door,”—“ I am the vine,”—intended to express, that he was the sign or figure of a door or vine. Such a supposition is obviously absurd. When he calls himself a vine, or a door, it is to indicate that he possesses qualities of which a door, or a vine, present imperfect but sensible ideas. It was far from his intention to signify, either that he was an emblem of such things, or that they were figurative of him. With similar facility, solutions may be severally furnished to those other difficulties which separatists have pretended to extract from Scripture, and have raised against this essential article of Christianity.

* St. John xv. 1—3.

† See p. 150.

Against the argument which Catholics borrow from the words of the Institution, there is another objection which the opponents of the real presence have, with visible complacency, invariably repeated, from the time of Calvin to the present day; and as Horne has been one of the latest to exhibit this objection to public notice, it shall be recited in the words of that author. "If the words of Institution had been spoken in English or Latin first, there might, perhaps, have been some reason for supposing that our Saviour meant to be literally understood. But they were spoken in Syriac; in which as well as in the Hebrew and Chaldee languages, there is no word which expresses 'to signify,' 'represent,' 'or denote.' Hence it is, that we find the expression, 'it is,' so frequently used in the sacred writings, for 'it represents,' or signifies. It is further worthy of remark, that we have a complete version of the Gospels in the Syriac language, which was executed at the commencement of the second, if not at the close of the first century, and in them it is probable that we have the precise words spoken by our Lord on this occasion. Of the passage (Matt. xxvi. 26-28), the Greek is a verbal translation; nor would any man, even at the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms to express,—'This represents my body,' and,—'This represents my blood.'""*

This passage involves, in reality, two difficulties; for while it asserts, that in the Syrian or Aramæan language, there are no words which mean "to signify," &c., it maintains that the auxiliary verb "to be" was, in consequence, employed in that dialect, to supply the deficiency, and to indicate a symbol.

Though the observations of Horne, on which he pretends to construct an argument against the real presence, were in reality correct,—still it could not

* Introduction to the Critical Study and Knowledge of the Sacred Scriptures. Fifth Edition, Part 2, c. v. sect. 1, tom. ii. p. 590.

be made available to overturn that doctrine, the truth of which we are contending for; since a cloud of venerable witnesses determined the meaning of this passage to be precisely what the Catholic Church has affixed to it for more than eighteen centuries. But the assertion of Horne is perfectly erroneous. So far from not possessing any word to express a figure is the Syro-Chaldaic, or Aramæan dialect, that there is not one language known to be enriched with such a multitude of synonymes to signify the very idea. The learned and laborious scrutiny of able masters of the oriental languages, has succeeded in detecting and enumerating no less than forty different words in Syriac, all expressive of our English substantive, "figure."*

We now approach the second difficulty. It was surmised by Horne, that the use of the auxiliary verb "to be," in the sense of "to signify," prevailed so much amongst the Syrians, as to persuade the belief that the words of Christ, at the institution of the blessed Eucharist, were understood in a figurative manner by the Apostles. Now, it is lucidly demonstrated, that the Syrians not only had more synonymous terms to indicate the word "figure," than any other people,—but were accustomed to employ such expressions much more frequently. That with the Syrians, it was not a practice to use the verb "it is," instead of "it represents,"—"it signifies,"—may be easily substantiated, by collating the Syriac with the Latin version of the Scriptures; when it will be ascertained, that in those passages in which the verb "est" is inserted in the vulgate, and where the perspicuous nature of the context entirely excludes all mistake with regard to its meaning,—still the corresponding words which occur in the Syriac text, are type and symbol.

The assumption, therefore, of Horne, and all his

* *Horæ Syriacæ, seu Commentationes et Anecdota, Res vel Litteras Syriacas Spectantia.* Auctore Nicolao Wiseman, S.T.D.

predecessors, is quite erroneous. Instead of the Syriac being such a barren language, as not to possess one word which would express "figure," it is most remarkably abundant in terms indicative of this very meaning, and can enumerate no less than forty in its vocabulary.

2. Respecting the custom gratuitously presumed to have prevailed amongst the Syrians, of employing the auxiliary verb "to be," under the same acceptation as the verbs "to represent,"—"to typify,"—"to signify," it has been authenticated that it is of much more frequent occurrence in Latin, and used in Syriac less frequently than in any other language. Far, therefore, from weakening the argument which the Catholic deduces from the words of Institution in favour of the real presence, it is fortified by this attempted objection, since it is demonstrated that Christ had more than forty words at his command, to express—a figure, type, or symbol; and that he passed them over, to select one, which, of all others, was the best adapted to declare the real presence, while it precluded every excuse for assigning to his words a figurative signification.

XXII. THE REAL PRESENCE PROVED FROM ST. PAUL.

That the words of the Redeemer were intended to affix the belief in a real presence of his body in the sacrament, and that the minds of the Apostles received such an impress from them, may be ascertained from various testimonies; but, first of all, from the authoritative declaration of St. Paul, who unequivocally asserts such a doctrine in several portions of the first Epistle which he addressed to the Corinthians. In the tenth chapter he exclaims:—"The chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the partaking of the body of the Lord?"* It was

* 1 Cor. x. 16.

the object of St. Paul to impress as forcibly as possible upon the Corinthians, that as the Israelites, according to the flesh, partook of the altar by eating of the immolated victim,—so the Christian, by receiving the Eucharist, was made a partaker of the body of Jesus Christ, which was sacrificed upon the altar of the Cross. The old was but a shadow of the new Law; hence, what was prefigured by the one, the other realized. As, therefore, the faithful, under the Mosaic dispensation, by a real eating of the victim, partook of the sacrifice that had been offered; so, for the accomplishing of this type in the Christian covenant, we are given to participate in the sacrifice upon the Cross by a real manducation of that precious victim, immolated there for man's redemption. Moreover, that this teacher of the Gentiles wished to signify, not a figurative, but the true and real presence of Jesus in the sacrament, is corroborated by a casual remark which he makes, when he says:—"We are one bread, and one body, all that partake of one bread."* Now, it is only in the Eucharist that, strictly speaking, we partake of one bread. There it is, indeed, that we all receive the very same, identical, and heavenly nourishment,—the flesh of Christ, which is perfectly and entirely the same, and one, though distributed to millions; for that which the Christian feeds upon in this mysterious banquet, does not, as in other repasts, differ from the bread which is given to another. We all of us become "one bread and one body" by receiving this great sacrament; since, according to the promises of Christ, all "that eat his flesh and drink his blood, abide in him, and he in them."† The same Apostle remarks:—"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said:—Take ye and eat; this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the

* 1 Cor. x. 17.

† St. John vi. 57.

chalice, after he had supped, saying :—This chalice is the New Testament in my blood ; this do ye, as often as ye shall drink, for the commemoration of me. For as often as you eat this bread and drink the chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink the chalice unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself ; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.”* Here St. Paul, in the most explicit terms imaginable, asserts that the sacramental species, though they have the appearances of bread and wine, are, in reality, the very body which was delivered, and the very blood which flowed for us. He warns the Corinthians, that unto the unworthy, as well as to the worthy communicant, are given the flesh and blood of Jesus. He does not introduce one single word about “ Faith only ;” nor does he intimate that the worthy Christian only can receive the body of the Lord : on the contrary, he maintains that the true and real body of Christ is given in the sacrament, to all men, whether infidels or true believers,—whether saintly or sinful. Common sense persuades us that this is the doctrine of St. Paul : for if the unworthy, or such as had not proper or sufficient faith, do not receive the true body and blood of Christ in this sacrament, how is it possible for them to be guilty of the body and blood of Christ ? How, too, can they, with justice, be accused of not discerning the body of the Lord, if it be not present ? At most, they have received nothing but a simple piece of bread, and drop of wine, in the place of that life-giving nourishment,—the real flesh and blood of Christ, of which they would have, verily and indeed, partaken, had they prepared themselves by the necessary dispositions. But to insist that a man may be guilty of profaning, and of not noticing

* 1 Cor. xi. 23—29.

the body of Christ, when it is not only not present, but as far from danger of profanation, and neglectful slight, as heaven is from earth,—is about as rational as to maintain, that the servant of a king may be actually guilty of murdering his royal master with his own hand, or of exhibiting an insulting levity and contemptuous disdain, even in the regal presence, though, at the very time, that contumelious subject be ten thousand miles from the person of his sovereign.

XXIII. TAUGHT BY THE REST OF THE APOSTLES.

The belief in the real presence, insisted on with so much energy by St. Paul, the rest of the Apostles also delivered, along with the other doctrines of the Gospel, to all those nations which they converted by their preaching. This is evidenced by those Liturgies*

* The term Liturgy is a compound of two Greek words,—*λειτουργία*, *public*, and *εργον*, *work* or *action*,—and was employed to designate the service of the altar.

To veil the sacred mysteries from the gaze of vulgar ignorance and Gentile profanations, or, in Scripture language, not to cast “pearls before swine,” the Discipline of the Secret, which is of Apostolic origin,^a enacted that the faithful in general should conceal the Creed,^b the Sacraments,^c and the holy sacrifice of the Mass,^d from all knowledge of the uninitiated; and the members of the priesthood in particular, were directed to convey the substance and formularies of the liturgy by word of mouth to one another; and though required to learn and retain them by memory with the most scrupulous precision, were prohibited from committing them to writing. During the early portion of the fifth age, Nestorius^e attempted to engraft upon the liturgy his errors concerning the incarnation. To counteract this artifice, and to preclude the possibility of any future heresiarch propagating his novelties by disseminating them through the prayers and invocations of the public ritual, and for other weighty reasons, the Church resolved to vary from her ancient discipline, and ordained that all the liturgies should be committed to writing. It was thus that St. Basil

^a For the proofs of this, see a work entitled, “*De Disciplina Arcani*,” per Emanueleum a Schelstrate, Romæ, 1685, the first, as well as the most able treatise which has hitherto been published on the subject.

^b Ibid. p. 15.

^c Ibid. pp. 18 et 106.

^d Ibid. p. 20, et passim.

^e Leont. Bysant. contra Nest. et Eutych.

that they drew up for the Churches which they severally founded, as well as by the writings of those holy Pastors who imbibed their Christianity during a personal acquaintance with the Apostles, or who more immediately succeeded them in the office of public instruction. As each liturgy contains the common form of prayer, and ceremonial order of public worship of that individual Church in which it was observed, it must exhibit a clear and well-authenticated profession of the faith delivered by the Clergy, and believed by the people constituting that particular portion of the flock of Christ, from the earliest period in which such a form of ritual was introduced.

XXIV. ALL THE ANCIENT LITURGIES ATTEST THE REAL PRESENCE.

Now, it is a most luminous fact, which should be incessantly kept in view throughout the progress of this investigation, that, on collecting all the several liturgies, which had for so many hundred years a separate existence in those various parts of Christendom kept so far asunder by natural as well as adventitious impediments; and on comparing these forms of prayer together, not only a great resemblance of parts, and a similarity in ceremonies, but a perfect and unvarying accordance with regard to doctrine, especially on the real presence, is discoverable through all of them with-

and St. Chrysostom, Popes Gelasius and St. Gregory the Great, St. Ambrose, and other learned and pious prelates of the Greek and Latin churches, to adapt the public service to the discipline of the period, and the wants of such portions of the fold of Christ as were more immediately intrusted to their spiritual solicitude, in some passages retrenched, in others augmented, the prayers and ceremonies of the liturgies; and without adulterating in the slightest manner the substance or the doctrine of those Apostolic monuments, gave them a new, and in many instances a more appropriate form. Hence it was that those liturgies which, up to the period of their renovation, had been denominated by the names of those Apostles who originally framed them, exchanged their ancient for a modern appellation, and were called after those venerable prelates by whom they had been remodelled.

out one solitary exception. This will be evidenced by a reference to those venerable documents.*

From the fact of this perfect accordance between all the liturgies which have existed in the Christian world, from the promulgation of the Gospel to the sixteenth cen-

* The Abbé Renaudot made public, in the year 1716, a numerous collection of oriental liturgies, accompanied with notes and a useful introduction; the whole comprising 2 vols. 4to. Anterior to the learned Frenchman's labours in studying the antiquities of the Eastern Church, that pious and all-accomplished scholar Cardinal Thomasius had bestowed a similar attention on the several liturgies belonging to the West; and printed, in 1680, the ancient sacramentaries of the Church of Rome, in that metropolis of Christianity. It was from this work of the Roman cardinal, that Dom Mabillon extracted in 1685 the Gallican liturgy, which he had attentively collated, with a manuscript of the sixth century, and with two other very ancient manuscripts. In 1640, Dom Menard, well known by his pursuits in ecclesiastical antiquities, published the Sacramentary of St. Gregory,^a to which he attached some luminous annotations. The Mozarabic^b Missal had already been printed, through the pious care of Cardinal Ximenes, in 1500. Père le Brun collected all those liturgies, to which he added some others, which his precursors in this curious investigation had not been able to procure; he compared them all with one another, and with those modern ones drawn up by Protestants; so that at present nothing is wanting to assist the scholar to decide upon these venerable and most ancient monuments of genuine Christianity.

In proof of the Catholic doctrine of the Real Presence, Transubstantiation, and the holy sacrifice of the Mass, copious extracts have been made, and translated into English, from these liturgies, by the Right Rev. Dr. Poynter, in his invaluable work intituled "Christianity," for some passages of which the reader is referred to Appendix I.

^a St. Gregory the Great, whose charitable zeal, through the ministry of St. Austin, and his associates, converted England from Saxon Paganism to Christianity, was elected pope in the year 590. A Sacramentary was anciently the volume which contained the prayers and ceremonies of the Liturgy or Mass, and of the administration of the Sacraments. It was at the same time a ritual and a missal. In the Greek church it is called the Euchology.

^b Such was the denomination given to those Christians in Spain, who though they lived intermingled with their Moorish conquerors, preserved their faith from contamination, and, by an annual donative, purchased the free exercise of it from their masters, who came from Arabia,—in the language of which country, such as were not descendants of Arabians, but dwelt incorporated with that nation, were designated Most-Arabics, a term that by Spanish enunciation has been converted into Mozarabics.

ture, must result one of these two consequences ; either the Catholic dogma is a genuine and essential article of the faith of Jesus Christ, since it has been handed down as such by the Apostles,—universally believed by the nations, and the people whom they taught,—guarded and venerated on that account with the most religious jealousy by their more immediate successors, as well as by all their legitimate descendants in the sacred ministry to the present period :—or the Scriptures have deceived us ; the Church, the pillar and the ground of truth, has been shaken by error, and Christ has violated his last, most solemn promise ; for, instead of being with the teachers of his Gospel “ all days even to the consummation of the world,”* instead of sending the “ spirit of truth to abide with them † and teach them all truth,”‡ he has, for more than eighteen hundred years, permitted them to preach erroneous doctrine, and to maintain unceasingly and everywhere, that the true, the very flesh and blood of Christ, are present, and received in the blessed Eucharist.¶ But every sincere believer will acknowledge it to be impossible that the Scriptures could be wrong,—that truth itself could speak a falsehood, or that Christ should break his promise ; and, therefore his Church has invariably taught those doctrines only, which were dictated to her by the Holy Ghost, and has, consequently, preserved the genuine truth of Christ himself, by teaching his real presence in the Eucharist. Hence, as each true follower of Jesus is commanded to hear the Church, if we be such, we shall unhesitatingly declare an unreserved assent to such a tenet ; or, otherwise, incur the punishment denounced against the con-

* Matt. xxviii. 20.

† St. John xiv. 17.

‡ Ib. xvi. 13.

¶ So forcibly did this argument strike upon the learned Protestant Grotius, that he observes :—“ I find in all the Liturgies,—Greek, Latin, Arabic, Syriac, and others, prayers to God, that he would consecrate, by his Holy Spirit, the gifts offered, and make them the Body and the Blood of his Son. I was right, therefore, in saying, that a custom, so ancient and universal, that it must be considered to have come down from the primitive times, ought not to have been changed.

—*Votum pro Pace.*

tumacious, and be likened to the heathen, and to the publican,*—and consider ourselves guilty, not only of despising the Church, but guilty of despising God, who sent down from heaven his well-beloved Son, not merely to preach the truth, but to establish an infallible tribunal for its perpetual preservation,—to build a sacred ark, and which the Holy Spirit should guard and overshadow with his wings, that beam with heavenly effulgence, and shed unerring light upon the sacred record, when the body of its ministers approach to read it.

SECTION IV.

TRANSUBSTANTIATION.

FROM briefly noticing these proofs of the real presence, we naturally descend to another essential dogma included in the Eucharist, namely, Transubstantiation.

XXV. WHAT IS MEANT BY THE TERM.

Such a term the Church employs to express that by the words of consecration, the whole substance of the bread is changed into the Body; and the whole substance of the wine, into the Blood of Jesus Christ.

The truth of such a doctrine is firmly established; first by scripture; and secondly, by tradition.

XXVI. TRANSUBSTANTIATION PROVED FROM SCRIPTURE.

In the sixth chapter of St. John, as we before remarked, our divine Redeemer promises to give his followers, not an image, nor a figure of his body, but that very body itself—"his flesh to be their meat indeed, and his blood to be their drink indeed"†—we are perfectly unable to discover how Jesus ever realized a promise tendered in such a solemn manner; except we admit that, at the institution of the Eucharist, he himself converted, or, to use the language of the

* Matt. xviii. 17.

† St. John vi. 56.

Church, transubstantiated bread and wine into his body and blood; and transmitted the exercise of this stupendous power to his apostles and their consecrated successors. A reference to the Last Supper establishes the doctrine of Transubstantiation on an immoveable basis. "Jesus took bread; and blessing, broke, and gave to them, and said: Take ye, this is my body,"* &c. Our blessed Redeemer neither said—"This is a figure of my body—this chalice represents my blood;" nor did he observe; "Here is my body—here is my blood," nor, "Along with this bread is my body—along with this wine is my blood."—No; but he positively asserted in the clearest way imaginable—"This is my body—this is my blood;"—or in other language, "This which you now perceive me holding in my hands, and which was lately bread, is now my very body; not my figurative, but real body; that very same—that true—identical—substantial flesh of mine, to be ere long nailed to a cross for your redemption: this is my true, my real blood, which shall be shed for many." That which is the body of Christ, cannot possibly be bread; that which is the blood of Christ cannot possibly be wine; therefore, since we are taught by Christ himself in terms most positive, that in the sacrament we receive his body and his blood; since we are cautioned by St. Paul to approach the holy table in a worthy manner, lest we "eat and drink judgment† to ourselves, not discerning the body of the Lord;" since in fine, the immediate successors of the apostles, and the universal Church have been unanimous and urgent, now more than eighteen centuries, in reiterating such an admonition; we are certain that bread and wine no longer exist there after consecration; and although we may perceive the appearances, the substance of the sacramental elements is changed; and what was bread and wine, is now transubstantiated into the body and blood of Jesus.

* St. Mark xiv. 22.

† 1 Cor. xi. 22.

XXVII. PROOF FROM ST. CYRIL.

The language held by St. Cyril of Jerusalem, almost fifteen centuries ago,* while unfolding to the Catechumens, who were about to receive, for the first time, the blessed Eucharist, explains the nature of the sacrament so well, and furnishes such a splendid example of the uniformity between the present and ancient belief of Catholics upon this tenet, that it would be culpable to pass it by without notice. "As then," observes the Father, "Jesus Christ, speaking of the bread, declared and said, 'This is my body,' who shall ever dare to call his word into question? And, as speaking of the wine, he positively assured us and said, 'This is my blood,' who shall doubt it, and say, that is not his blood? Once, in Cana of Galilee, he changed water into wine by his will alone; and shall we think it less worthy of credit, that he changed wine into his blood? Invited to an earthly marriage, he wrought this miracle; and shall we hesitate to confess that he has given to his children his body to eat, and his blood to drink? Wherefore with all confidence let us take the body and blood of Christ, for

* In a work lately published (1830), intituled "A Concise View of the Succession of Sacred Literature," its author, Dr. Adam Clarke, in the analysis of the first Apology for the Christians, addressed by Justin Martyr to the Roman emperors Titus, Ælius, Hadrian, &c., passes at page 97, vol. i. the following remark:—"He (Justin Martyr, A.D. 140) thus speaks of the Eucharist, p. 98—*οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν ποτὶς πάντα λαμβανόμεν, ἀλλ' ὃν τροπὸν διὰ λόγον Θεοῦ σαρκοποιήθει; Ἰησοῦς, in some measure asserting the transformation of the elements.*" Here we have a Protestant divine, whose hostility to the Catholic faith is discernible in several parts of his writings, reluctantly acknowledging that the doctrine of transubstantiation was, in the year 140, an article of Christianity. After this, the sensible Protestant must admit that his modern sect is wrong in rejecting, while the Catholic Church, so venerable for her antiquity, is right in retaining the doctrine of transubstantiation, which, by the admission of even Protestant divines, was industriously taught and pertinaciously adhered to by those primitive believers who sealed their faith with martyrdom.

under the type or figure of bread, his body is given to thee, and under the figure of wine, his blood is given; that so being made partakers of the body and blood of Christ, you may become one body and one blood with him wherefore, I conjure you, my brethren, not to consider them any more as common bread and wine, since they are the body and blood of Jesus Christ, according to his words; and although your sense might suggest that to you, let faith confirm you. Judge not of the thing by your taste, but by faith assure yourself, without the least doubt, that you are honoured with the body and blood of Christ. This knowing, and of this being assured, that what appears to you bread, is not bread but the body of Christ, although the taste judge it to be bread; and that the wine which you see, and which has the taste of wine, is not wine but the blood of Christ.”* An innumerable host of Greek Fathers belonging to the earliest ages, and of writers who have flourished at more remote periods, might, if it were requisite, be drawn out in long array to combat for the dogma of Transubstantiation, which is, and has at all times been most strenuously maintained throughout the eastern as well as western parts of Christendom.†

XXVIII. ILLUSTRATED BY A PRACTICE OF THE MODERN
GREEK CHURCH.

That the modern Greeks do not differ from their more orthodox and ancient countrymen in the belief of such a doctrine, is attested by a practice which everywhere prevails amongst them at this day, of representing by a picture or mosaic, on the ceiling of

* Cat. Mystag. iv. pp. 320, 321.

† That our Anglo-Saxon ancestors believed in the doctrines of the Real Presence and Transubstantiation, precisely as they are taught, at this moment, by the whole Catholic Church, has been shown by the present writer in another work, “The Church of our Fathers,” tom. i. pp. 15, &c.

the apsis or recess which canopies their altar, the Eucharistic species, indicated not by a figure of a piece of bread, but of a little infant cradled, as it were, within the paten or sacramental plate, by the side of which is placed a chalice, which contains the blood,* as may be observed in the accompanying engraving on wood.



The painting which usually ornaments the ceiling over the altar in Greek churches.

This method of employing the artist's craft for setting forth, through pictures on the wall above the altar, its priests' and its people's belief in Transubstantiation, is nothing new ; the Church from her first

* Dionysius of Constantinople caused a similar device to be painted at the beginning of his attestation, which he sent, in the year 1672, to the king of France ; and Dositheus, in the synod of Jerusalem, glances at this national custom in the following unequivocal expressions. "It is astonishing that the heretics have not observed how Jesus Christ is represented on the hemicycle of the sanctuary under the likeness of an infant in the sacred disk ; for they might perceive that as the Orientals represent within the disk neither an emblem, nor grace, nor anything but Jesus Christ himself ; they consequently believe that the Eucharistic bread is nothing else, and that it is made to be substantially the body itself of Jesus Christ."—Synod. Jerosolym. p. 334, *et seq.*^a

^a See Le Brun, "Cérémonies de la Messe," tome ii. p. 463, where a sketch is given of the painting, similar to ours.

beginnings has used it to tell and teach her divinely-revealed doctrines. Although the types themselves employed of old for such a purpose, were not identical with those now to be found in the eastern countries of Christendom, the dogmas which lay shadowed beneath them were the very same as they are this day, and the same that truth acknowledged equally by all who had then been taught, or who now know how to understand the meaning of the symbols. In the first ages of the Church, Jews and Gentiles, Catechumens and the uninitiated, might abide in the house of God until the sermon was over. But the "Discipline of the Secret"* forbade the preacher to speak of any sacred mystery in a direct or open manner, lest those sublime doctrines of Christ might be sneered at by such as had not embraced Christianity. While giving their public instructions, therefore, the shepherds of Christ's flock so shaped their discourse that any mention of those lofty truths was wrapped up in words which only the baptized could see through. This rule, laid down by the "Discipline of the Secret," bound not merely the preacher, but him who penned an inscription, or set forth, in painting or sculpture, an article of faith. Penman and artist had recourse to symbols, which to unbelievers' eyes said nothing particular—to Christians, much which brought to their initiated remembrance the holiest and the highest truths of revelation. Hence, while the believer was spoken to of Christ, and of Christ's teaching, as often and as much as might be; and, therefore, through the eyes as well as ears, the heathen's scoffings were to be hindered. All this is well illustrated by the accompanying monuments, which belong to the Church's olden times. Of these venerable testimonies of ancient belief, the first is a gravestone, found a very few years ago in France, and bears a Greek epi-

* Of the Discipline of the Secret we have already spoken in a note before, at p. 161.

Ω
ΙΟΝ ΓΕΝΟΣ ΗΤΟΡΙΣ ΕΜΝ
ΝΑΜ ΒΡΟΤΟ ΜΕΝ ΒΡΟΤΕΟΙ
ΤΗΝ ΣΗΝ ΠΙΛΕΘΑ ΠΙΣΟΥΥΧΕ
ΠΛΟΥΤΟ ΜΟΤΟΥ ΣΟΦΗΣ
ΠΑΛΗΝΑΛΛΑ ΜΒΑΚ
ΥΝΕΧΩΝ ΠΑΛΑΙ
ΙΛΛΙΩ ΔΕ ΣΠΩΙΣ
ΖΗΕΨΩΤΟ ΘΑΝΟΝΤΩΝ
ΡΙΣ ΕΝΕΘΥΜΩ
ΜΟΙΣ ΙΝ
ΜΗΝ ΣΕΟ ΠΕΚΤΟΡΪΟ

grammatic inscription,* which always speaks of Christ as the *ἰχθυσ*,—fish, thus :—

“The being of the divine heavenly *ἰχθυσ* (fish) in his worshipful heart,
Awakening his undying voice among mortals uttered his sacred will,
O friend, bury thy soul in the supernatural waters,
In the ever-flowing waters of a wisdom which bestows rich gifts,
Of the Saviour take the food of the holy, as sweet as honey.
Eat, drink, having *ἰχθυσ* (the fish) in the palms of thy hands :
Lord Saviour, a mother bewidowed of the Galilean *ἰχθυσ* (the fish)
Besought me to know thee well, the light of the dead.
O Aschandeus, father delightful to my soul,
With my sweet mother, thou at least having been expiated by my
tears,
Be mindful of thy son Pectorius.”

Among the first Christians, *ἰχθυσ* (the fish) was a favourite symbol, whereby they wished to represent our divine Redeemer : the early Fathers speak of it as such,† and one of them tells us that, put together, the first letters of the name and titles of our Lord, in Greek, *Ι, ιησους, Χ, χριστος, Θ, θεου, Υ, υιος, Σ, σωτηρ*,—Jesus Christ, the Son of God, the Saviour,—fall into the word *ἰχθυσ*—the fish,‡ Besides Baptism, Purga-

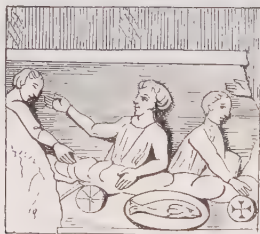
* It was dug up at Autun during the month of June, A. D. 1839; and Father J. P. Secchi, S.J., furnished the following restoration of it where necessary.

*Ιχθυος ο[υρανιου θε]ιου γενος ητορι σεμνη
Χρησε λαλω[ν φωνη]ν αμβεροτον εν βροτεοις
Θεσπεσιων υδα[τω]ν την σην, φιλε, θαπτε ψυχην
Υδασιν αεναοις πλουτοδοτου σοφης
Σωτηρος [δ'] αγιων μελιηδεα λαμβανε βρ[ωμον]
Εσθιε, πινε, δ[υοι]ν ιχθυν εχων παλαμαις
Ιχθυι χ[ηρει]α [γ]αλιλαιω δεσποτα Σωτ[ερ]
Ενειδε[ιν μ]νητηρ σε λιταζε με φως το θανοντων
Ασχανδ[ε]ιε πατερ τωμω κε[χα]ρισμενε θυμω
Συν μ[ητρι γλυκερη συγε και δακρ]υοισιν εμοισιν
Ι[λασθεις υιου σεο] μνησεο Πεκτοριοιο·*

† According to Tertullian, c. A.D. 196, *Nos pisciculi secundum ιχθυον nostrum Jesum Christum, in aqua nascimur*.—*Lib. de Baptismo, cap. i.*

‡ St. Optatus, bishop of Milevi in Numidia, c. A.D. 370, tells us :—*“Cujus piscis nomen, secundum appellationem Græcam, in uno nomine per singulas litteras turbam sanctorum nominum continet Ιχθυς, quod est Latinum Jesus Christus Dei filius Salvator.”*—*Contra Parmen. lib. iii. 2, ed. Gallandio, Vet. Pat. Biblioth. v. 478.*

tory, the Invocation and Intercession of Saints being all taught by this inscription, we behold what a beautiful testimony it yields on the Catholic doctrine of the real presence and Transubstantiation. $\text{I}\chi\theta\upsilon\varsigma$, not bread, was given to the faithful; and each time they partook of the Eucharist, they were allowed—such was then the liturgical usage*—to hold in their hands nothing less than “the being of the divine heavenly $\text{I}\chi\theta\upsilon\varsigma$,”—in other words, Jesus Christ, the Son of God, the Saviour.



While this second monument—a bas-relief perhaps of the third century, and found at Rome in the catacombs†—is a comment on the above inscription, it speaks forth the same creed anciently held on Transubstantiation. The king’s son’s bridal feast, mentioned in the gospel,‡ is here shown us by the *triclinium*, or ancient Roman style of banqueting. The “food as sweet as honey” set before those guests bidden to this holy board, is “the being of the divine heavenly $\text{I}\chi\theta\upsilon\varsigma$,” and “the fish” is figured lying on a dish, near which we see two small round loaves, each marked with its own cross. Had they met with it, heathens and unbelievers could have beheld nothing

* St. Cyril of Jerusalem mentions this usage, Catechesis xxiii., Mystag. v., de Sac. Liturgia, cap. xxi., ed. Touttée, p. 331.

† D’Agin-court has given this sculpture in his “Histoire de l’Art par les Monumens,” plate viii. n. 20, of Sculpture. Noticing it in his text, he dates it as a work of the fourth century. Comparing it, however, with the known works of the reign of Constantine wrought in the first quarter of the fourth century, its superiority of design and execution will show that it must have been done at an earlier period.

‡ St. Matt. xxii. 2.

in this sculpture but a table laid out and used, after the fashion of those days, for a feast, in which fish was eaten as the chiefest dainty. Christian eyes immediately read other and holier and deeper meanings in what they gazed upon: the banquet told them of that feast which heaven's King had provided here below for his people whom he had called to his Church; the little thin cake, stamped with a cross, reminded them of the consecrated eucharistic particle as it was then and is even now made; and the fish, taking up so wide and conspicuous a space upon the table, assured them that the sacramental species, though looking still like bread, was no longer so, but had been turned into *ἰχθὺς* himself—into Jesus Christ, the Son of God, the Saviour.



Our third monument is an old silver cruet, or little vase, in which used to be carried, as now, to the altar, what wine was needed to be poured into the chalice at the holy sacrifice of the Mass. It is wrought on the broader part, in high relief, with a representation of our blessed Lord—the wand in whose hand is an emblem of his almightiness—changing water into wine,

at the marriage feast in Cana of Galilee.* Such a passage out of holy writ, figured on a vessel employed at such a time and place, and for such a sacrificial purpose, shows that it must have been expressly chosen, with the wish of proclaiming the belief, that as Christ turned water into wine, so by His divine behest, which lends the power to work whatever it wills, the sacrificing priest at Mass turns wine into the very blood of that same Christ. What St. Cyril of Jerusalem said, as was noticed just now,† on this very miracle wrought by our Lord at Cana, will show that the priesthood, for whose use at the altar such a cruet was fashioned, must have themselves believed, and sought to teach their flocks to believe, in Transubstantiation.

OBJECTIONS ANSWERED.

No arguments, whether erroneously imagined to be deducible from scripture, or alleged by human, consequently fallacious reason, however specious they may at first appear, if leisurely and dispassionately examined, will be found available to neutralize the words of Christ, to invalidate the testimony of the Apostle of the Gentiles, or to annul the doctrinal and authoritative decision of the universal Church.

XXIX. FROM ST. PAUL.

Some passages have been noticed in the Epistles of St. Paul, in which that inspired writer is unwarrantably presumed to contradict the dogma of Transubstantiation, merely because he happens to have asked this question;—"The bread which we break, is it not the partaking of the body of the Lord?"‡ and to have said a little later in the same Epistle;—"For as often

* This curious cruet belonged to the Roman prelate Monsignor F. Bianchini, who has given a large engraving of it, in his splendid edition of "*Anastasius, de Vitis Pontificum*," tom. ii. p. 179.

† See p. 167.

‡ 1 Cor. x. 16.

as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come.”* It is true that St. Paul denominates the Eucharistic species by the term bread; but what does he intend to indicate by such an appellation? Is it ordinary bread? No, he makes a particular distinction between common bread and that of which he is speaking. For he does not say—“The bread which any one breaks,” &c.—or—“As often as ye shall eat bread,” but he lays a heavy stress upon his words: he carefully observes a marked distinction by saying, “The bread which *we* break,” &c.—“As often as you shall eat *this* bread,” &c.—And at the closing of each sentence, he lets us know what constitutes the difference between the Eucharistic, and unblest ordinary bread. He teaches us that the chalice which he blesses is the “communion of the blood of Christ;” not a figure, but the blood, the very blood itself of Christ; and the bread which he breaks is the “partaking of the body of the Lord;” not an eating of the emblem, but of the very substance of the real flesh of Jesus. As a warning of those serious consequences that will follow from a profanation of this tremendous, but celestial banquet, the Apostle thus impressively exhorts us:—“Therefore whosoever† shall eat this bread‡ or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment

* 1 Cor. xi. 26.

† Not only the man with faith—the guiltless true believer—but any man who has not faith—every one in general, “whosoever.”

‡ The Protestant translators of the English version of the Testament have been guilty of corrupting the sense of the original Greek text in this passage of St. Paul, who does not say “*and* drink,” but “*or* drink”—*ἢ πίνῃ*. This mistranslation was, no doubt, designedly made, to favour the erroneous doctrine that communion under both kinds is requisite. Christ, however, expressly taught the very contrary, when he declared that those who worthily received under one kind only, should have eternal happiness. “He that eateth this bread shall live for ever.”—St. John vi. 59.

to himself, not discerning the body of the Lord.”* In all these passages, St. Paul most positively says, that the real body and blood of Christ are present in the Eucharist, and the unworthy and the worthy, and indeed every one without exception, eat and drink of them, whenever they receive the sacrament. But real blood cannot be at the same time real wine: real flesh cannot be at the same time real bread; therefore, not to make St. Paul contradict his own words, we must understand him to say, that, what was bread, and what was wine, are by the blessing uttered over them, changed, that is, transubstantiated into the body and the blood of Christ: and while indeed the accidents of bread and wine still remain even after the benediction, so they outwardly seem to be unchanged, and therefore may, without any impropriety, be called bread and wine, because they appear to the senses to be such; yet since their substances are changed, they are properly called what they inwardly and really are converted into, the body and the blood of Jesus Christ.

In scripture language, it not unfrequently happens that things which have been changed, or transubstantiated, even after transformation, still retain the name of that material which originally constituted them. “Aaron took the rod before Pharaoh and his servants, and it was turned into a serpent, and Aaron’s rod devoured the magicians’ rods.”† Though Aaron’s rod was transubstantiated into a serpent, still it was called a rod. “Moses and Aaron did as the Lord commanded; and lifting up the rod, he struck the water of the river before Pharaoh and his servants, and it was turned into blood and the Egyptians could not drink of the water.”‡ Here again, although the water had been converted into blood, its stream is however denominated water. After Christ had wrought the change of water into wine, still the Evangelist does not drop the first appellation of the

* 1 Cor. xi. 27, 28. † Exod. vii. 10—12. ‡ Ibid. vii. 20, 21.

liquor while noticing the observations of the chief steward, "who had tasted the water made wine,* and knew not whence it was, but the waiters knew, who had drawn the water." When John sent his disciples to Christ, saying, "Art thou he that art to come? Jesus, making answer, said to them, Go, relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again."† It is self-evident that the man who sees is assuredly not blind; he ceases to be deaf who has the faculty of hearing; what therefore does our Saviour wish to signify? That those who had been blind now see; that those who had been lame now walk; that those who had been lepers are now cleansed; that those who formerly were deaf now hear; that those who had been dead now live again. These examples, scattered through the holy scriptures, would have warranted St. Paul to have severally observed of them: This rod is a serpent; this water is blood; this water is wine; the dumb man speaks; the deaf one hears; the dead Lazarus lives. Had, then, the Apostle of the Gentiles made use of similar expressions in reference to those miraculous events, his auditors would not have argued that his authority might thence be collected to deny such wonders; on the contrary, they would have recognized in these words his recorded declaration in their favour. While, therefore, we maintain that with the greatest propriety of Scripture language, St. Paul might, and did indeed observe, that the bread which he broke was the body of Christ, we at the same time contend that such a form of speech, instead of weakening, confirms, in the most conspicuous manner, the tenet of transubstantiation: since at the same time we are assured that Christ's real body is in the sacrament, the material is noticed from which it is transformed; and the term bread is employed to notify, not that it is real bread, but that it is formed originally from such a substance.

* St. John ii. 9.

† St. Matt. xi. 2—5.

XXX. OBJECTION OF THE TERM TRANSUBSTANTIATION.

To the person who objects that the word Transubstantiation is not to be discovered in any part of Scripture, it may be replied, that the terms Trinity and Incarnation cannot be found there either : and consequently, if a doctrine must of necessity be looked upon as anti-scriptural because the titles which ecclesiastical writers have appropriated to its designation cannot be traced back to the sacred pages,—then the Protestant of the English Establishment must yield to the reasoning of the Socinian and the Anti-Trinitarian, and reject, along with them, the doctrine of the Trinity and Incarnation : for neither of these words is read in any passage of the Testament or Bible. The intelligent and thinking Protestant would immediately reply to those who assailed these stupendous doctrines by such an argument, that if the names be not discernible, at least the doctrines designated by those expressions “ Trinity ” and “ Incarnation ” are expressly taught in Scripture, and are therefore to be most tenaciously maintained. Let him, henceforth, take his own solution for a similar difficulty which he raises against the Catholic dogma of Transubstantiation.*

To a dogma established from Scripture, it is folly, not to say presumption, to oppose arguments deduced

* That terms of identical meaning have been invariably employed throughout the East and West, is attested by an author whose authority, as he was not a Catholic, will meet with more respect from our opponents. Samuel Parker, the Protestant Prelate of Oxford, thus observes : “ In the first place, then, it is evident to all men that are but ordinarily conversant in ecclesiastical learning, that the ancient fathers, from age to age asserted the real and substantial presence, in very high and expressive terms. The Greeks styled it *Metabole*, *Metarruthinisis*, *Metaskenasmos*, *Metapoiesis*, *Metastoi-cheiosis* ; and the Latins agreeable with the Greeks,—*Conversion*, *Transmutation*, *Transformation*, *Transfiguration*, *Transelementation*, and at length *Transubstantiation* ; by all which they expressed nothing more nor less than the real and substantial presence in the Eucharist.”—Parker’s *Reasons for Abrogating the Test*, p. 13 ; Oct. 30, anno 1678 ; printed 1688.

from the senses. That the doctrine of the Eucharist is founded on the word of God, has been demonstrated. To him, therefore, who refuses to yield acquiescence because his human reason cannot grasp the mystery, we answer in the words of a minister of the Establishment:—"While arguing upon this subject, some persons, I regret to say, have been far too copious in the use of these unseemly terms—absurdity and impossibility. To such language, the least objection is its reprehensible want of good manners. A much more serious objection is the tone of lofty presumptuousness which pervades it, and which is wholly unbecoming a creature of very narrow faculties. Certainly God will do nothing absurd, and can do nothing impossible. But it does not, therefore, exactly follow that our view of things should be always perfectly correct, and wholly free from misapprehension. Contradictions we may easily fancy where in truth there are none. Hence, before we venture to pronounce any particular doctrine to be a contradiction, we must be sure that we perfectly understand the nature of the matter propounded in that doctrine; for, otherwise, the contradiction may not be in the matter itself, but in our mode of conceiving it. In regard to myself, as my conscientiously finite intellect claims not to be an universal measure of congruities and possibilities, I deem it both more wise and more decorous, to refrain from assailing the doctrine of Transubstantiation on the ground of its alleged absurdity and impossibility. By such a mode of attack, we in reality quit the true field of rational and satisfactory argument. The doctrine of Transubstantiation, like the doctrine of the Trinity, is a question, not of abstract reasoning, but of pure evidence. We believe the revelation of God to be essential unerring truth. Our business, therefore, most assuredly is, not to discuss the absurdity and the imagined contradictoriness of Transubstantiation, but to inquire, according to the best means we possess, whether it be indeed a doctrine of Holy Scripture. If sufficient evidence shall appear to be the

case, we may be sure that the doctrine is neither absurd nor contradictory. Receiving the Scripture as the infallible word of God, and prepared, with entire prostration of mind, to admit his declarations, I shall ever contend that the doctrine of Transubstantiation, like the doctrine of the Trinity, is a question of pure evidence.”*

XXXI. RECAPITULATION.

From the creation of the human race up to the present moment, sacrifice has always constituted the essential, as well as the most conspicuous part of man's external homage to the Godhead. The first society of religionists who ventured to mutilate the worship of the Deity, by the abstraction of sacrifice, the most ancient and the most essential of its rites, were the Protestants.

In the law of nature, and under the Mosaic dispensation, existed a variety of sacrifices. In the gospel-covenant there is but a single sacrifice—but of a twofold nature—of which the bloody one is that by which Christ was offered up to his Eternal Father, once, upon the altar of the cross: the other is unbloody, and is that by which the self-same Jesus is offered up daily upon our altars, but under the appearances of bread and wine,—partly to commemorate his bloody sacrifice, partly for other purposes.

The unbloody sacrifice, denominated the Mass, is the same in essence as that bloody sacrifice of Calvary, and while in many respects it coincides with, in some it differs from it. It agrees with it in three different ways: 1. In the object immolated; for in both it is Jesus Christ, the Lamb of God, that is presented by way of victim. 2. In the chief offerer; for Christ, in both instances, stands the victim, is in both the principal, or great high priest. 3. In the end; for as once upon the Cross, so now daily on our altars, Christ is offered for the sins of men.

* Faber's Difficulties of Romanism.

The ways in which the unbloody sacrifice, called the Mass, differs from the bloody sacrifice at Jerusalem are not many. On the Cross our Saviour was offered up in his human form, which was discernible to the senses of the multitude around him : upon the altar, he is offered with his body veiled under the appearances of bread and wine, and in the manner of a sacrament. Two things distinct in themselves, though intimately connected with one another, are discernible in this stupendous mystery. The first is the consecration, by the efficacy of which the bread and wine are transubstantiated into the body and blood of Jesus ; the second is the manducation, by which we are made partakers in this great sacrifice. In the consecration, the body and the blood are mystically separated, because Jesus Christ has separately pronounced, "This is my body,"—"This is my blood." These words exhibit a forcible and efficacious representation of the violent death which our Saviour underwent for our redemption.

Thus the Word made flesh reposes on our altars ; and no one will refuse to acknowledge that the presence of Jesus Christ is a species of intercession all-powerful with God in favour of the human race, since the Apostle assures us that Jesus Christ appears in the presence of God for us ;* and as Bossuet appropriately remarks : "We believe that Jesus Christ, present upon the altar, in this figure of his death intercedes for us, and represents continually to his Father the death which he suffered for the Church." In this same sense we answer that Christ offers himself for us in the Eucharist.

Such is the Christian's sacrifice, which so widely differs from all those peculiar to the law of nature, or celebrated in the Jewish Temple. It is a spiritual sacrifice, where the victim, though identically present, still is not observable, excepting to the eye of faith only ; where the sword of the sacrificer is the word of

* Heb. ix. 24.

Christ, pronounced by his ministering priest, and which works the mystic separation of the body from the blood; where this blood is not poured out nor spilled, except in mystery,—and where there is no death, except by representation. Still it is a sacrifice in which Jesus Christ is verily contained, and immolated to God, under this figure of death,—a sacrifice continually commemorating that once offered on the Cross. The Eucharistic sacrifice abstracts nothing from the sacrifice at Calvary: on the contrary, it exists only by its connection with that bloody sacrifice, and receives all its virtue and all its efficacy from it. Such is the Catholic's doctrine on the sacrifice of the Mass.

PART THE SECOND.

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CHAPTER II.

HISTORY OF THE MASS

AND

LAY COMMUNION.

SECTION I.—HISTORY OF THE MASS.

I. CHRIST SAID THE FIRST MASS.

OUR divine Redeemer was the first to offer up that holy sacrifice, since called the Mass. This he did when, after having celebrated the Jewish Passover, he instituted the holy Eucharist. Then it was, that our Lord took bread and wine, and blessed them, and made them his body and his blood.* He deposited the holy victim which expiates the sins of man upon the sacred table; and he placed it there in the form of a victim, because he produced a mystic separation of it by rendering his body present under the species of bread, and his blood, under the species of wine. Thus was the table hallowed, and thence became an altar, upon which our Lord exhibited to his Father's view the victim of our reconciliation. Afterwards he took it up from the altar, and gave it to his disciples to partake of, accompanying the precious treasure with an imperative injunction, which, at the same time that it commanded them to do as he had done, conferred upon them the sacerdotal dignity required for the due

* St. Matt. xxvi. 26.

discharge of such an ordinance. At the closing of this stupendous ceremony they chanted their thanksgivings in a holy canticle.* Such are the facts we find registered in the Gospel-record of the institution of the blessed Eucharist.†

II. CHRIST DIRECTED THE APOSTLES TO CELEBRATE MASS.

The words of Jesus were too distinct and explicit not to be intelligible: hence, the Apostles knew, that by this expression,—“Do this for a commemoration of me,”—our Saviour meant to be thus understood:—“As I took bread, and brake, and gave to you, saying; This is my body: and really and substantially made it by my heavenly power, what I said it was,—my body, which is given for you;‡—and, as I, having taken the chalice, giving thanks, gave to you, saying; This is my blood:—and really, substantially made it what I then declared it was,—my blood, which shall be shed for many;§—and thus offered to my heavenly Father, in a mystic and unbloody manner, that same victim, my own same body and blood, which is to be immolated on the Cross in a visible and bloody manner,—so do you take bread, and blessing it, make it my body; and taking wine, bless it, and make it my blood; and thus, continually present to heaven in an unbloody manner, not a different, but the self-same sacrifice, which shall be offered up in a bloody manner once upon the Cross:—Do this for a commemoration of me,|| for as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come.”¶

* St. Matt. 26.

‡ St. Luke xxii. 19.

|| St. Luke xxii. 19.

† Ibid. ; St. Mark xiv. ; St. Luke xxii.

§ St. Mark xiv. 24.

¶ 1 Cor. xi. 26.

III. THE APOSTLES SAID MASS.

In order to obey the precept, and commemorate the death of their omnipotent and heavenly preceptor, we observe the Apostles most exact in exercising that marvellous prerogative with which he had invested them, of doing what he had himself accomplished after supper in their presence, and which he bestowed upon them when he said ;—" Do this for a commemoration of me."* In proof of this, we have only to consult the Scripture and interrogate antiquity. St. Luke informs us in his Acts of the Apostles, that as they were ministering, or, to use the word employed by Erasmus in his version of this passage,—“ as they were sacrificing to the Lord, the Holy Ghost said to them, Separate me Saul and Barnabas.”† The same sacrifice which the Evangelist distinguishes by the term “ ministration,” we Catholics, at the present day, call the “ Mass.” St. Luke also informs us how the earliest converts to the Gospel were persevering in the doctrine of the Apostles, and in the commemoration of the breaking of bread, and in prayers,‡ or, according to the language of that period, the first believers were most careful to attend at the Eucharistic sacrifice or Mass : for the Mass is the celebration of the sacred mysteries, accompanied by a series of sublime instructions and solemn prayers, which precede, accompany, and follow its performance, indicated by this passage of the Acts. A remarkable accordance may be discerned between the practice of Catholics at the Apostolic period, and that observed by Catholics of the present time. They were, like ourselves, not only most careful to hear Mass upon the Lord’s day, but were accustomed to make use of lights to afford more solemnity to its celebration ; and studied to procure the benefit of verbal instruction in a sermon delivered by their pastors ; since we read that “ on the first day

* St. Luke xxii. 19.

† Acts xiii. 2.

‡ Ibid. ii. 42.

of the week, when they were assembled to break bread, Paul discoursed with them . . . and there were a great number of lamps in the upper chamber where they were assembled.”*

IV. A CEREMONIAL INSTITUTED BY THE APOSTLES FOR OFFERING UP MASS.

In the absence of history, both religion and decorum would prohibit us from supposing, even for an instant, that the Apostles did not observe any certain rites in offering up the Eucharistic sacrifice : undoubtedly they were unanimous in agreeing with St. Paul, who thus admonishes the Corinthians :—“ Let all things be done decently and in order.”† It is not at all surprising, therefore, that we find an animated picture sketched by one of the Apostles, and which, we may presume, either represents the Liturgy as it was then celebrated, or became the model according to which it was afterwards arranged.

V. ATTESTED BY ST. JOHN.

“ I was in spirit,” says St. John, in his book of the Apocalypse, “ on the Lord’s day, and I saw seven golden candlesticks, and in the midst of the seven golden candlesticks, I saw one,—clothed with a garment down to the feet, and girt about with a golden girdle,‡ and behold there was a throne set in heaven, and upon the throne one sitting . . . and round about the throne were four and twenty ancients sitting, clothed in white garments:§ and I saw, on the right hand of him that sat on the throne, a book written within and without . . . and in the midst of the throne . . . a Lamb standing as it were slain . . . and the four and twenty ancients fell down before the Lamb, having every one of them harps, and they sang

* Acts xx. 7, 8. The numerous lamps, particularly noticed here, were, no doubt, employed to give splendour to the sacred institution.

† 1 Cor. xiv. 40. ‡ Apoc. i. 10, 12, 13. § Ibid. iv. 2, 4.

a new canticle and I heard the voice of many angels round about the throne saying with a loud voice: The Lamb that was slain is worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and benediction.* I saw under the altar the souls of them that were slain for the word of God and they cried with a loud voice, saying: How long, O Lord, holy and true, dost thou not judge our blood on them that dwell on the earth?† And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer up of the prayers of all saints upon the golden altar which is before the throne of God; and the smoke of the incense of the prayers of the saints ascended up before God.”‡ Such is the recital furnished to us by St. John of the vision with which he had been favoured precisely on the Lord’s day, or first day of the week, on which it was the practice of the faithful to meet together for the celebration of the holy mysteries, or Mass.§ The Apostle gives us the description of an assembly over which presides a venerable pontiff, seated on a throne, and encircled by four and twenty ancients, or priests. The white robe, the garment reaching to the feet, together with the golden girdle, are enumerated amongst the sacerdotal vesture: the harps, the canticles, and all the music of the angels’ choir are noticed; and of the instruments employed in sacrifice are specifically mentioned, an altar, golden candlesticks, a golden censer, with its fire and smoking incense, and the sealed book. There is present a Lamb, standing as it were slain, and, by consequence, a victim, to whom divine honours and supreme adoration are exhibited by every creature “which is in heaven and on the earth.”|| It is, therefore, a sacrifice at which Christ is present; being, at the same time, both high priest and immolated victim. Under the altar are the

* Apoc. v. 1, 6, 8, 9, 11, 12.

† Ibid. vi. 9, 10.

‡ Ibid. viii. 3, 4.

§ Acts xx. 7.

|| Apoc. v. 13.

sainted martyrs, who thence address their supplications to God; and before it stands an angel offering up the prayers of the saints, that is, of the faithful upon earth.

After a perusal of these passages extracted from the Apocalypse, the following reflection naturally presents itself to the reader's mind:—"either St. John, in order to shadow forth the glory and the splendour of the adoration, which all the choirs of angels and the saints are continually exhibiting to God within his sanctuary of heaven, must have used an imagery and language descriptive of the ceremonial practised by the Christians of his time in their assemblies on the Lord's day; or else, the liturgy of the holy sacrifice, or the Mass, must have been modelled according to the vision of that favourite disciple of our Lord." In either case, the liturgy or Mass bears deeply impressed upon it the type of apostolical institution. This consequence we shall more readily acknowledge, when we remember that it is suggested by the writings of those who were taught their Christianity by the immediate scholars of the Apostles themselves, and who flourished at such an early period of the Christian era, that is, almost seventeen centuries ago.

VI. THE REMARKS OF SOME PROTESTANTS NOTICED.

It is a familiar, but unwarrantable observation with separatists from the Catholic Church, that during the first four centuries, neither adoration was paid to the Eucharist, nor any religious veneration manifested towards angels and saints, or to the relics of martyrs. Conscious of the overwhelming weight possessed by several arguments, which could be drawn from those portions of the book of the Apocalypse we have just referred to, as demonstrative of a regular form of ceremonial for the holy sacrifice and public worship already established during the lifetime of St. John; and which, by demolishing their favourite hypothesis,

would detect the very modern novelty of that mode of public service which they have framed upon its basis in substitution for the olden one ; they assert, in order to escape from the pressure of such arguments, that the Apocalypse is only the record of a vision, and not a history of facts ; that the throne, the altar, and the sacrifice upon it, seen by St. John, were in heaven, and not upon the earth. Such a remarkable resemblance, however, exists between the more conspicuous outlines of this mysterious representation, drawn in so graphic a manner by the luminous pencil of the Evangelist, and those sketches of the celebration of the Eucharistic mysteries, incidentally pictured by the earlier Fathers in their letters and other writings, and even by Pagans in their remarks upon the Christians around them, or traced with studious and minute accuracy in the liturgies of each particular Church, that we are compelled to refer them to one original, from which they have all been copied with but very little and unimportant variation.

Bingham, notwithstanding all his prejudices in favour of his own sect, and his antipathy to Catholic doctrines, has been more liberal than many of his Protestant brethren, for he candidly acknowledges, in his notice of these very passages in the Apocalypse, that “ we have here seen the model of the worship of Christ, as begun and settled in the practice of the Church in the first ages, and we shall find it continued in the same manner in those that followed immediately after.”*

VII. THE LITURGY INDICATED BY ST. IGNATIUS, M.

The seven letters addressed by St. Ignatius to the Christians of Ephesus, and of Magnesia, of Trallia, and of Philadelphia, and of Smyrna, to St. Polycarp, and to the faithful at Rome, just before his martyrdom in that imperial city, about the year 107, furnish several passages more or less descriptive of the man-

* Bingham, *Origines Ecclesiasticæ*, book xiii. ch. ii. sec. ii.

ner in which the Eucharistic sacrifice or Mass was offered, by each bishop encircled by a crowd of priests and deacons, at that epoch, throughout Asia Minor. A peculiar respect is due to the testimony of a personage who was second in succession from St. Peter in the chair of Antioch,—had listened to the preaching of that prince of the Apostles, and of St. Paul; and was the intimate disciple of St. John the Evangelist.

VIII. NOTICED BY PLINY.

Pliny the younger, who was appointed to the government of Bithynia a few years after the death of the illustrious bishop of Antioch, in a memorial he presented to Trajan, notices concerning the Christians in his province, that some of them who had been brought before his tribunal, had declared to him, that they were accustomed to assemble on a particular day before it was light, and amongst other parts of their worship, chanted a hymn to Christ, as to their God.*

IX. DESCRIBED BY ST. JUSTIN.

Of the liturgy observed at Rome, about the year 150, St. Justin Martyr has left us an interesting description in the first of those two apologies he severally addressed to Antoninus Pius, and Marcus Aurelius. “To him who presides over the brethren is presented bread and a cup of water and wine, which he taking, gives praise and glory to the Father, through the name of the Son and the Holy Ghost, and returns thanks in many prayers that such gifts have been vouchsafed to us. These offices being duly performed, the whole assembly in acclamation, answers Amen: then the ministers, whom we call deacons, give to each one present to partake of the blessed bread, and the wine and water, and take away some to the sick. This food we call the Eucharist, of which they alone are

* Plin. lib. x. ep. xcvii.

allowed to partake, who believe the doctrines taught by us to be true, and have been washed by baptism for the remission of sin, and unto regeneration. Nor do we take these gifts as common bread and common drink; but in the same manner as our Saviour Jesus Christ, incarnate by the word of God for our salvation, took flesh and blood, so we have been taught that the food with which, by change, our blood and flesh are nourished, being blessed by the prayer of his word, becomes the flesh and blood of that very incarnate Jesus.*

The same substantive form of sacrifice which we here observe described by St. Justin Martyr, as practised by the Roman Christians in the second century, was carefully preserved in after ages. A prayer or ceremony, it is true, was occasionally added to the ritual; but always through a wise economy, either to satisfy the devotion, or to express with stronger emphasis against some newly broached heresy, the orthodox faith of the members of that Apostolic Church which stands this day a glorious monument to testify the truth of the promise made by Christ to Peter, when he said to that Apostle: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat,—but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren;"† and amongst whom are, and always could be found, such saintly men, that the same encomiums which St. Paul pronounced upon their ancestors, might with justice be passed upon some now living, and on individuals who have ornamented Christian Rome in every country: "Your faith is spoken of in the whole world."‡

The liturgy of the Mass, as celebrated at Rome in the fifth and sixth centuries, is preserved in the Sacramentaries§ of Gelasius,|| and St. Gregory the Great.

* Apolog. 1; Hagae Comitum, 1742, pp. 82, 83.

† St. Luke, xxii. 31, 32.

‡ Rom. i. 8.

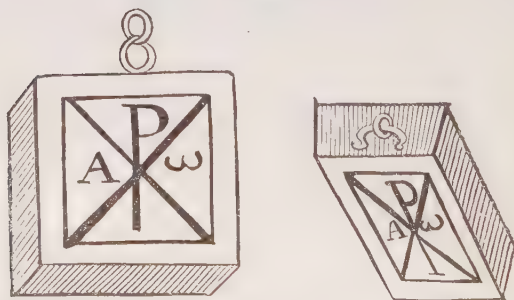
§ Sacramentaries are books which were anciently employed in the Church, and contained the prayers and ceremonies of the Mass, and of the administration of the seven sacraments.

|| Pope Gelasius died in the year 496. St. Gregory flourished a century later.

From the Roman monk St. Augustin, whom the latter pontiff, St. Gregory, sent to convert our Saxon forefathers, we received, along with the other doctrines of genuine Christianity, the sacrifice of the Mass: and the liturgy we practise in celebrating it at the present day is identically the same in substance, and varies but very little in some few unimportant ceremonies, from the very ritual sent by Pope St. Gregory to England thirteen centuries ago. Thus, not only the doctrine of the Mass, but the form of solemnizing it at the present hour, can be traced up through a well-connected chain of evidence to the time of the Apostles; and though the interval of seventeen centuries intervenes between us, still an identity of belief and practice links us together, and morally renders us one religious body with the primitive Christians.

SECTION II.

LAY COMMUNION.



Arculæ, or little boxes, used in the first ages of the Church, by the faithful, for carrying home the blessed Eucharist after Mass.*

X. BELIEF OF THE CHURCH ON LAY COMMUNION.

It is the belief of the Catholic Church that in the most holy sacrament of the Eucharist, the body of

* These boxes were found in the Vatican Catacombs, within different sarcophagi, each lying on the breast of the entombed deceased. They must have belonged to wealthy individuals, as they are of gold.

Christ is not separated from his blood, nor his blood from his body; nor is either of them disjoined from his soul and his divinity; but all and the whole living Christ is entirely contained under each species; so that whoever receives under one kind becomes truly partaker of the whole sacrament: nor is he deprived either of the body, or of the blood of Christ.* The receiving of the holy communion, under one or both kinds, is an article of discipline which the sovereign Pontiff can vary as he may deem expedient.† It is true, indeed, that it is an article of discipline which is still observed by the orthodox as well as the schismatical followers of the Greek ritual, to receive the blessed Eucharist under both kinds. So far, however, is the Greek Church from considering communion under the two species as essential to the integrity of the sacrament, that during the whole of Lent, except on Saturdays and Sundays, and the feast of the Annunciation, the Mass, as it is called, of the Presanctified,‡ is alone permitted by its rubrics to be cele-

They open in front; and have, fastened at the top, a ring, through which might be passed a cord or string; and thus suspended, they were, no doubt, carried round the neck. There is every reason to esteem these boxes as monuments of antiquity mounting up to the second or third century.—Pellicia, *De Eccl. Christi Politia*, tom. iii. pp. 32, 33. They have engraved on them the monogram of Christ,

X, and Alpha and Omega. Behind, there is a dove, another symbol of our Redeemer.

* See Prop. in the "Faith of Catholics," &c. p. 259.

† Concil. Trident. sess. xxii. ch. 11.

‡ It is so denominated because it is a Mass in which the priest does not perform the consecration, but receives the blessed Eucharist under one kind alone—that of bread—which was consecrated at a preceding Mass, and reserved for the occasion. By the Greeks the Mass of the Presanctified is called *λειτουργία τῶν προηγιασμένων*, οἱ προηγιασμένοι, or simply *ἡ προηγιασμένη*. This Mass is not peculiar to them, but is said throughout the Latin Church on Good-Friday. Leo Allatius assigns as a reason for the observance of this rite in the East, that the consecration being proper for festivals only, and all the days in Lent, except Saturday and Sunday, being fasting-days, they do not consecrate on the other days of this week, but receive the holy Eucharist which had been reserved from the preceding Sunday. For it should be observed, that when primitive fervour cooled, and all who

brated;* consequently, the Greek priest who offers up Mass, as well as those amongst the laity who may choose to receive the blessed Eucharist on any other day but Saturday or Sunday, or the feast of the blessed Virgin Mary, during the whole penitential season, take the holy communion under one kind only,—that of bread.† In the Church of Constantinople, which is followed as their guide by most of the other Churches of the Greek schismatical denomination, the Eucharistic species under the form of bread, reserved for the Mass of the Presanctified and the communion of the people, is never sprinkled with the sacred blood.‡ Moreover, in the Greek Church, the Viaticum or Eucharist given to the dying, is administered on all occasions, and at every season of the year, under the sole form of bread alone.§ Of the Maronites and other

attended at Mass did not, as formerly, partake of the holy sacrifice, a rite was introduced of merely blessing, not consecrating, small pieces of bread, which were afterwards distributed to those amongst the people who did not receive the Eucharist, as a symbol of mutual love and religious communion. The bread so blessed, though quite distinct from the Eucharist, was denominated *Ευλογία*,—Eulogia, or Blessing.—a term originally employed to signify the blessed sacrament itself. In the Greek liturgy, whenever the Eucharist is consecrated, the Eulogia is still distributed; and a similar custom is observed in France at the parochial Mass; but instead of Eulogia, it is called by the French, *Pain-bénit*. That the people, therefore, may not break their fast by eating the Eulogia, the Greeks do not consecrate the Eucharist on fasting days. By their Mass of the Presanctified, they demonstrate that, in opposition to Protestants, they, as well as Catholics of the Latin Church, believe not only in the real and corporeal, but permanent presence of Jesus Christ in the blessed sacrament.

* Leo Allatius, *Epist. ad Nihesium, ad calcem libri De Utriusque Ecclesiæ Consensione*, p. 867.

† *Hæc Liturgia Præsanctificatorum toto maximi jejunii tempore, exceptis Sabbatis, Dominicis, et die Annunciationi Sacro, diebus singulis a volentibus peragitur, ergo toto eo tempore Sacerdos celebrans, et administri altari inservientes, et quicunque alius religionis causâ communionem accipiens, sub sola specie panis, cum panis ille sanguine tinctus non est, vel si tinctus, species vini, et consequenter, etiam sanguis evanuerint, communicant.*—*Ibid.* p. 876.

‡ Leo Allatius, *ibid.* p. 874.

§ *Magna Feria quinta quilibet sacerdos, quos censet pro infirmis et morientibus necessarios futuros panes consecrat, eosque postmodum*

Oriental Christians, Abraham Ecchellensis, himself a Maronite, testifies, that amongst them the blessed sacrament is administered under one kind only—that of bread—to the sick, to the country people, and to such as, on account of the distance of residence, cannot come to church for communion.* With regard to the Latin Church, it is an historical fact, that during many centuries communion was generally, though not exclusively administered under both kinds to the faithful, both men and women, who assisted at the public celebration of the holy sacrifice, at which they had made their offering of bread and wine to be consecrated.†

XI. COMMUNION UNDER ONE KIND OF APOSTOLIC INSTITUTION.

That from the time, however, of the Apostles, communion has been administered under one kind only—that of bread—in the manner which is now practised throughout the Latin Church, is attested by all antiquity. In the first ages, when the faithful suffered such grievous persecutions, it was customary to entrust the blessed Eucharist under the form of bread to their pious care, for the purpose of being conveyed to the sick, and to those confined in prison for the faith; or to be privately received by themselves at home, when the danger of being apprehended should prevent them from attending the celebration of the holy mysteries

collectos, et in pyxide vel alio vasculo repositos in sanctuario, donec necessitas fuerit, conservat. Eos quemadmodum et de Præsanctificatis dictum est, alii cochleari sanguine Christi madido tangunt, alii non tangunt. Cum opus est inter annum, ex eo vasculo micam panis arreptam, et reverenter ad infirmum deportatam, in aquam vel vinum si est in cochleari immergunt, ut mollior facta, facilius deglutiri possit a valde debilitatis, et tum infirmo, recitatis ad hoc præscriptis precibus, porrigunt. Et hoc est Græcorum ægrotantium, morientiumque viaticum. Sed hic nullæ species sanguinis sunt, neque separatus sanguis. Ergo Græci morientes per totum annum in sola specie panis communicant.—Leo Allatius, *ibid.* p. 879.

* Bona, *Rer. Lit. lib. ii. ch. xviii. No. 2.*

† Bona, *ibid.* No. 1.

in the catacombs, or other places of assembly.* In his exhortations to a Christian woman not to marry a Pagan husband, Tertullian observes ;—“ Will he not know what you receive in secret before you take any food ? † And if he shall perceive bread, will he not believe it to be what it is called ? ” ‡ The same author, in another part of his writings, to obviate the difficulty which was started by some scrupulous persons against receiving the blessed Eucharist upon a fasting day, lest the fast should be broken by the communion, suggests that “ they take the body of the Lord, and reserve it, and thus participate of the sacrifice, as well as comply with the obligation of fasting.” § The testimony of St. Cyprian is equally lucid on the same subject. That illustrious bishop of Carthage relates an astonishing event which happened to a Christian woman, who, having been guilty of an act of idolatry at a Pagan altar, immediately afterwards presumed

* The acolyte St. Tharsicius was arrested by the Pagans, as he was carrying the blessed sacrament on one of these occasions, and stoned to death, because he would not betray it to them. *Romæ Via Appia sancti Tharsicii Acolythi quem Pagani cum invenissent, Corporis Christi sacramenta portantem, cœperunt disquirere quid gereret : at ille indignum judicans porcis prodere margaritas, tam diu ab illis mactatus est fustibus et lapidibus, donec exhalaret spiritum.*—*Martyrologium Romanum, die 15 Augusti.* To the memory of this martyr were composed the following verses, which are ascribed to Pope St. Damasus, anno 366.

Tharcisium sanctum Christi Sacramenta gerentem
Cum malesana manus peteret vulgare prophanis,
Ipse animam potius voluit dimittere cæsus
Prodere quam canibus rabidis cœlestia membra.

† This proves the primitive Christian custom of receiving the blessed Sacrament fasting, of which St. Austin says : “ Ex hoc enim placuit Spiritui Sancto ut in honorem tanti sacramenti in os Christiani prius Dominicum corpus intraret quam ceteri cibi : nam ideo per universum orbem mos iste servatur.—Aug. lib. i. epist. liv. cap. vi. No. 8.

‡ Non sciet maritus quid secreto ante omnem cibum gustes ? Et si sciverit panem, non illum credet esse qui dicitur ?—Lib. ii. Ad Uxorem, cap. v.

§ Accepto corpore Domini et reservato, utrumque salvum est, et participatio sacrificii, et executio officii.—*De Orat. ch. xiv.* Tertullian flourished about the year 194.

“to take in her unhallowed hands, and endeavour to open her ark or little box which contained the sacrament of the Lord, but was so terrified by a burst of fire flashing from within, that she dare not lay hold on it.”* St. Dionysius, bishop of Alexandria, about the year 247, in his letter to the Roman pontiff Fabianus, relates that a certain old man, called Serapion, when at the point of death, despatched a youth for the priest, who, happening also to be confined to his bed by sickness, sent to the dying Serapion a particle of the blessed Eucharist by the messenger, whom he directed first to moisten the sacrament with a little water, and then put it into the mouth of the old man, who expired just after receiving the holy communion.† St. Gregory Nazianzen testifies of his sister Gorgonia, in the funeral oration he pronounced at her obsequies, that she always kept the body of the Lord—the blessed sacrament—in her chamber. The Anachorites who retired into the desert that they might become more perfect by leading a solitary life, used to communicate themselves under the form of bread.‡ To afford the sick the consolation of participating in the sacrament, and to provide the viaticum§ in cases of emergency for the dying, particles of the Eucharist, under the species of bread, were preserved, as is the present custom in the church, and sometimes enclosed within a golden vessel, made in the form of a dove, which hung suspended by a chain before the altar;|| at other times,

* Cum quædam mulier arcam suam in quâ Domini sanctum fuit, manibus indignis tentasset aperire, igne inde surgente deterrita est, ne auderet attingere.—Lib. de Lapsis. St. Cyprian suffered martyrdom in the year 258.

† Apud Euseb. Hist. Eccl. lib. vi. ch. xlv.

‡ Martene, De Ant. Eccl. Rit. lib. i. ch. v, art. 3.

§ Viaticum signifies a provision and preparation for a journey into the other world. By the first Council of Nice, celebrated in 325, it is decreed, “That all penitents shall have their final and necessary Εφόδιον, or viaticum, when they are about to die.” Περί δὲ τῶν ἐξοδούντων, ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε, εἴ τις ἐξοδεύει, τοῦ τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι. Canon 13, apud Labbeum, Conc. Gen. tom. ii. p. 36.

|| Martene, De Ant. Eccl. Rit. lib. i. ch. v. art. 3. St. Amphilo-

were kept within a pyx, made like a tower,* and deposited in one of the two chambers, which, in ancient churches, stood on both sides of the altar,† and were called Pastophoria.‡ From these and nu-

chius, or whoever was the author of the life of St. Basil, remarks, concerning the illustrious prelate, that once, after having consecrated and elevated the sacred Host, he divided it into three parts ; one of which he received with much fear,—the second he reserved for his funeral,—and the third he enclosed within a golden dove, and suspended over the altar. Amongst the various accusations preferred against Severus, the heretical bishop of Antioch, at the Council of Constantinople, held in 536, one was, having appropriated to his own private use, not only the treasures of his church, but the gold and silver doves which were suspended over the baptistry, and at the altar. *Τὰς γὰρ εἰς τύπον τοῦ ἁγίου πνεύματος χρύσας τε καὶ ἀργυρὰς περιστράς κρεμαμένας ὑπεράνω τῶν θείων κολυμβηθρῶν, καὶ θυσιαστηρίων, μετὰ τῶν ἄλλων ἐσφειτερίσατο*.—Concil. Const. act 5, apud Labbeum, tom. v. p. 160. The place at the altar where the dove used to be suspended, was called “Peristerion,” from the Greek word, *περίστερά*, or dove. The Christian poet Sedulius refers to these doves in the following verses :—

Sanctus Columbæ
Spiritus in specie Christum vestivit honore ;

and the Pontiff St. Hilarus, anno 461, presented to one of the churches at Rome a golden dove, weighing two pounds,—*columbam auream pensan. libras 2*.—Anastas. Biblioth. tom. i. p. 62. The same custom of reserving the Eucharist in a suspended dove, prevailed in many churches in France until a few years ago.

* This tower is spoken of by St. Gregory of Tours (Opp. ed Ruinart, p. 818). The great St. Ambrose received the “viaticum,” or holy Eucharist for the dying, under one kind. This we learn from Paulinus, who was at the holy bishop’s bed-side at that time, and who tells us : “*Nos vero labia illius (Ambrosii) moveri videbamus, vocem autem non audiebamus. Honoratus autem sacerdos ecclesiæ Vercellensis, cum in superiori domo se ad quietem composuisset, tertio vocem vocantis se audivit dicentisque sibi : Surge, festina, quia modo est recessurus. Qui descendens obtulit sancto Domini corpus. Quo accepto ubi glutivit, emisit spiritum ; bonum viaticum secum ferens, &c.*”—Vita S. Ambrosii, Mediolan. Ep. auct. Paulino cœvo, ed. Surio ; De Sanct. Hist. ii. 506.

† See Ciampini, “*Monimenta Vetera*,” tab. 11, vol. i. for the ichnography, or ground plan, of St. Clement’s Church at Rome, one of the most ancient and venerable monuments of Christian antiquity in existence.

‡ From the Greek, *παστοφορίον*, or inner chamber. Anciently there were two small recesses,—one on each side of the tribune or

merous other testimonies which might be accumulated from ecclesiastical history, it is evident, that from the earliest periods, communion was very often administered under one kind only.*

XII. WHEN AND WHY GENERALLY ADOPTED BY THE LATIN CHURCH.

Towards the commencement of the twelfth century, an alteration took place in the administration of the sacrament, which then began to be administered, in public as well as in private, under one kind only—that of bread. The reasons for such a variation were the several accidents and abuses which happened, through awkwardness and inattention, in partaking of

sanctuary. In the first of these chambers, the blessed Eucharist was kept; and hence, no doubt, arose the pious custom, now so general in Catholic countries, of having a special and richly-decorated chapel for the blessed Sacrament. In the second of these chambers were deposited the holy Scriptures, the Missal, and rituals, together with the sacred vessels, and the vestments of the priests and ministers, who used to robe themselves within this recess, and retire thither to pray in private, and make their act of thanksgiving after the holy sacrifice. While these chambers answered all the purposes of our modern vestry, they were also denominated,—*Secretarium*, *Vestiarium*, *Sceuephylacium*, and *Cimelia*. St. Paulinus of Nola, in the graphic description (*Epist. xii. ad Sever.*) which he has bequeathed to us of his church, informs us that it had two *Secretaria*, one on the right, the other on the left-hand side of the altar: over the entrance to the first were inscribed these verses:—

Hic locus est veneranda penus quæ conditur et quæ
Promitur alma sacri pompa ministerii.

And the two following over the second:—

Si quem sancta tenet meditandi in lege voluntas,
Hic poterit residens sanctis intendere libris.

* The various facts enumerated in the text, demonstrate that Catholics of the present time precisely agree in faith and practice with Catholics of the primitive ages, since, like them, they believe not merely in the real, but permanent presence of Jesus Christ in the blessed Eucharist. Luther, therefore, by admitting but a transitory presence of Christ, which he limited to the moment when the communicant receives the sacrament, not only differed with the Church at his day, but with the Church from all antiquity, and was, in consequence, guilty of a notorious innovation.

the consecrated cup.* A becoming reverence towards the blessed Eucharist demanded such a change in discipline; and the belief that Christ was wholly present under one as well as under both species, prevented the faithful from erroneously imagining that such a practice could in any wise deprive them of a portion of the sacrament. Nothing, however, was authoritatively promulgated by the Church concerning this regulation until the year 1414, when the Council of Constance, in opposition to John Huss, in Bohemia, and his partisans, who erroneously asserted that the use of the cup was absolutely necessary, decreed that, as the body and blood of Christ were wholly contained under each species, the custom, introduced for weighty and just reasons, and long observed in the Church, of communicating in one kind, should be received as a law, which no one, without the authority of the Church, might reject or alter.† In this instance, we cannot too loudly applaud the wise economy of the Church, which has more than once opposed error in faith—and such was that of the Hussites—by an article of discipline or a ritual observance; and no doubt, if circumstances required it, she would not only change this discipline again, but do as Pope Gelasius‡ did, and insist upon communion being received by all the faithful not under one, but both kinds, if there were any of her members, who, like the Manichæans, at the time that pontiff occupied the see of St. Peter, abstained from the cup through superstition.§

* The Abbot Rodulf, who lived in the year 1110, thus dissuades the use of the cup amongst the laity :—

Hic et ibi cautela fiat, ne presbyter ægris
Aut sanis tribuat laicis de sanguine Christi.
Nam fundi posset leviter, simplexque putaret,
Quod non sub specie sit totus Jesus utraque.

† Concil. Constantiense, apud Labbeum, tom. xii. p. 100.

‡ Apud Gratianum. De Consec. diss. 2.

§ Pope St. Leo the Great, in one of his sermons, after animadverting on the extravagant opinions concerning the creation of some kinds of matter by the evil spirit, advocated amongst the Manichæans, testifies that one of the many superstitious practices dictated to those heretics

XIII. AGREEABLE TO SCRIPTURE.

That communion under one kind, that of bread, is authorized by the words of Christ himself, may be easily demonstrated. In the sixth chapter of St. John, where the mystery of the holy Eucharist is promised, not only is there made a separate mention of eating, but precisely the same promises of future life which are announced to those who both eat and drink, are also given to such as eat only;—"If any man," says our divine Redeemer, "eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life of the world."* "He that eateth me, the same also shall live by me."† "He that eateth this bread shall live for ever."‡

St. Paul, in speaking of the Eucharist, represents it under one kind only, for he says;—"Whosoever shall eat this bread, *or* drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord."§

XIV. OBJECTION FROM SCRIPTURE ANSWERED.

It is in vain to pretend that Christ ordained communion under both kinds, when he said:—"Drink ye all of this"||—for who were the "all" actually present when Christ pronounced these words, and who "all" drank of the chalice?¶ Not an indiscriminate crowd of the faithful; not the seventy-two disciples, with his

by such an error, was an abstinence from the Eucharistic cup;—Cumque ad tegendam infidelitatem suam nostris audeant interesse mysteriis, ita in sacramentorum communione se temperant, ut interdum tutius lateant: ore indigno corpus Christi accipiunt, sanguinem autem redemptionis nostræ haurire omnino declinant.—S. Leo Magnus, Sermon 4, De Quadrag.

* St. John vi. 52.

† Ibid. 58.

‡ Ibid. 59.

§ 1 Cor. xi. 27. The Protestant version of this passage is corrupted by putting "*and* drink" instead of "*or* drink." Such a translation is warranted neither by the Latin Vulgate "*vel biberit*," nor by the Greek *ἢ πίνῃ*, that is, "*or* drink."

|| St. Matt. xxvi. 27.

¶ St. Mark xiv. 23.

blessed mother, but the apostles only—those chosen few to whom only, Jesus, in the same place, and on the same occasion, delivered this mandate ;—“ Do this for a commemoration of me.” He who contends that by these words,—“ drink ye all of this”—communion under both kinds was enjoined by our Redeemer upon all, must, by a similar process of argument, likewise necessarily admit: first, that the sacrament may be given to Turks, and Jews, and Pagans, for they constitute an integral part of “ all” men ; secondly, that all persons, not only men, but women—even children—are, like the apostles, to become priests, and are commanded to consecrate the bread and wine. By parity of reasoning this would become indisputable ; for the same individuals to whom it was said,—“ Drink ye all of this,”—were also commanded thus ;—“ Do this for a commemoration of me.” It is, however, allowed on every side, that the consecration of the sacramental species was intended by our Saviour to be performed by those only who should succeed to the powers and the functions of the apostles, because to these, and through them to their ministerial successors, such a commission was exclusively directed. Precisely in the same manner, it must be acknowledged that the injunction of drinking of the cup was delivered as a precept, not to the faithful in general, but exclusively to the apostles and their lawful successors, to be observed by them whenever they should offer up the sacrifice of the Mass, and thus fulfil the commands of Christ, who said,—“ Do this for a commemoration of me.”

The Eucharist is both a sacrifice and a sacrament. In the sacrifice, it is, by divine institution, necessary for the sacrificing priest to consecrate and drink of the chalice, in order to complete the sacrifice—the mystic oblation of Christ’s body, and the shedding of his blood upon the Cross. In the sacrament, this is not required of the communicant.

There it is sufficient for him, in order to participate in its substance and its grace, to receive, in a worthy manner, the body and blood of Christ hidden under

the appearance of only one outward sign. This sign exists in the appearance of bread. But as Christ is now immortal and impassible, his blood cannot be separated from his body, nor his body from his blood; he, therefore, who receives his body, must necessarily receive his blood, and *vice versâ*. It should not be forgotten, moreover, that at the last supper Christ took bread, and blessed it, and broke it, and distributed to each apostle a distinct and separate portion; he did not present them with one whole sacramental bread, to be divided amongst them all. Not so with the cup; he blessed and gave but one, and the same chalice for them all to drink from. His command that all should drink of it, was naturally suggested by this very circumstance: He said to them, therefore, “drink ye all of this,” that he might admonish those who were the first to partake of the consecrated cup, that there were others to participate of it also; and hence, it was to be shared amongst them all in such a manner that each one might be able to receive a portion. For as he then imparted the power, nay, issued his commands to them all, to “do for a commemoration of him” what he had just done—converted bread and wine into his real body and his real blood, and mystically immolated in sacrifice that very body which was given for us,* and that very blood which was shed for us;† he wished them to receive under both kinds, *then*, that afterwards, when reiterating that same sacrifice in the Mass, they might comprehend the import of those words;—“Do this for a commemoration of me.” Hence must it be acknowledged, to borrow the words of the council of Trent,‡ that “the whole and entire Christ, and the true sacrament, are taken under either kind; and therefore, as to the fruit, that they who thus receive are deprived of no necessary grace.”

* St. Luke xxii. 19.

† Ibid. 20.

‡ Sess. xxi. 3.

XV. UNLEAVENED BREAD USED AT THE LAST SUPPER.

Whether the bread employed at the sacrifice of the Mass be leavened or unleavened, is a circumstance of pure discipline which does not touch the essence of the Eucharist. That our divine Redeemer, however, used unleavened bread at its institution, is a fact concerning which no doubt can be for a moment entertained; for the Evangelists particularly notice that Christ instituted the blessed sacrament on the first day of the Azymes, or of the unleavened bread,* and after he had, with his apostles, partaken of the Paschal lamb,† at which sacrifice it was unlawful to make use of any other than unleavened bread.

XVI. UNLEAVENED BREAD USED BY THE LATIN CHURCH, BY THE MARONITES, AND ARMENIANS.

Throughout the Latin Church unleavened bread is used at Mass, as more in conformity with the example furnished by our Redeemer. It is made thin and circular, and bears upon it either the figure of Christ, or those initials, I. H. S. The Maronites and Armenians also always observe the same practice; the Ethiopian Christians consider it proper to employ unleavened bread at their Mass on Maunday Thursday. The Greek and other oriental Churches, orthodox and schismatical, use unleavened bread, which, however, is not common household-bread, but made with much more scrupulous attention, and stamped with a multitude of crosses, and an inscription.

XVII. THE SACRAMENT HINTED AT IN THE APOCALYPSE.

The sacrament of the blessed Eucharist, under the appearance of bread, is beautifully alluded to by St. John, in the second chapter and seventeenth verse of his Apocalypse, where it is said;—"To him that over-

* St. Matt. xxvi. 17; St. Mark xiv. 11; St. Luke xxii. 7.

† Ibid. xxii. 2.

cometh I will give the hidden manna, and I will give him a white counter,* and in the counter, a new name written, which no man knoweth but he that receiveth it."

It is necessary to premise, that amongst the ancient Greeks it was a custom to vote, on public occasions, with white and black pebbles,† gathered on the sea-shore, or on the banks of a river. In process of time these little stones were exchanged for small circular pieces of wood or ivory, fashioned like our modern counters. At the election of the magistracy, each citizen inscribed the name of his favourite candidate upon the pebble or the counter supplied for such a purpose, and thus gave his suffrage in his support. While the application of such a usage to the Eucharist is so happy, it cannot be satisfactorily explained excepting by a belief in the real presence, and a reference to the Catholic form of celebrating that tremendous mystery.

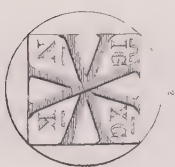
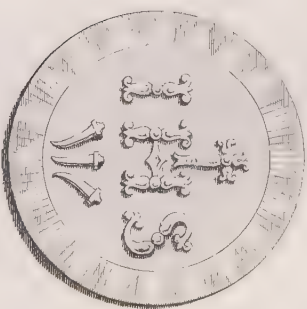
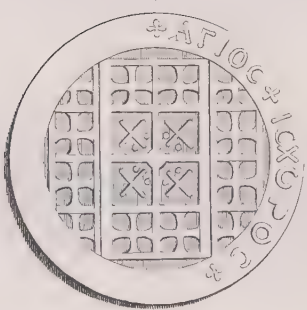
According to the doctrine of the Church, it is here the victor over sin is given to feed upon the body and blood of Jesus Christ, the real manna, hidden, it is true, but for that very reason truly present under the appearances of bread and wine. The sacramental host resembles, in colour and in form, the white counter of the ancients; and bears upon it the impress and the initial letters of the sacred name, which no man rightly estimates, or can accurately know, except the true

* The Protestant version renders the Greek *ψῆφος* by the term "stone;" the Catholic, by the word "counter." The latter translation is to be preferred, as more conformable to the manners of the period in which St. John wrote, and consequently better calculated to express his meaning. As little pebble-stones were originally used in Greece to announce a public sentence, afterwards it happened that whatever might be casually substituted in their place, although of wood or ivory, as well as the vote or sentence itself, was indiscriminately denominated by the term *ψῆφος*, a pebble. Hence this word is employed in the Acts of the Apostles (c. xxvi. v. 10), to signify a judicial sentence, and is translated in the Protestant version by the word "voice," and not "stone."

† *Mos erat antiquus, niveis atrisque lapillis,*

His damnare reos, illis absolvere culpâ.—Ovid, *Met.* xv. 42.

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From the Museum of the

British Museum, London, 1851.

PART THE SECOND.

CHAPTER III.

ON THE TERM MASS.

CONTENTS.

1. Meaning of the word Mass.—2. Origin of it.—3. The antiquity of its use.
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THE unbloody sacrifice of the new law, predicted with so much emphasis by Malachias, when the Prophet says,—“From the rising of the sun even to the going down, my name is great among the Gentiles; and in every place there is a sacrifice, and there is offered to my name a clean offering,”* has been designated by a variety of expressions at the several periods of the Christian era. It has, however, been for more than fourteen hundred years denominated almost exclusively by the word Mass,† throughout the Latin Church; and for the same period has gone under the appropriate term of Liturgy amongst the Greeks.

I. MEANING OF THE WORD MASS.

The Latin word *Missa*, is a contraction of *Missio*, which signifies a dismissal or permission to depart as

* Malach. i. 11.

† In the first edition of the Protestants' Prayer Book, called the Book of Common Prayer, the Communion service is entitled, “The Supper of the Lord, and Holy Communion, commonly called the Mass.”

soon as the sacrifice is completed. Such abbreviations are not unusual with profane* as well as ecclesiastical writers.

II. ORIGIN OF IT.

The origin of denominating the holy Eucharistic sacrifice by the term Mass or dismissal, arose from a ceremony, which in the earliest ages of the Church was observed on two several occasions, and still continues to be practised once during its celebration.

Immediately after the reading of the Gospel, and the delivery of the sermon by the Bishop, the Deacon turned about to the assembly, and in an elevated tone of voice, admonished the different persons who composed it, that the initiated only might remain, and consequently the unbaptized, and unbeliever, were required to depart.

The formula common to the Greek as well as to the Latin Church, employed on this occasion, was to the following effect: "The Catechumens are dismissed; the faithful shall remain."† Hence it was, that the portion of the Liturgy or common service which preceded the Creed and Offertory, was denominated "the Mass of the Catechumens,"‡ since those who were

* The classic reader will have noticed examples of this in the writings of Cicero, Virgilius, Ovidius, and Suetonius. In the works of the Fathers may be discovered similar expressions. Tertullian and St. Cyprian use "remissa" for "remissio." The first observes:—"Diximus de remissa peccatorum."—Tertul. lib. iv. adver. Marcionem. The Bishop of Carthage says:—"Dominus baptizatur a servo, et remissam peccatorum daturus, ipse non dedignatur lavacro regenerationis corpus abluere."—S. Cyp. De Bono Patientiæ. In both these passages "remissa" is used instead of "remissio," like missa for missio.

† This we gather from Isidorus, who wrote in the year 595. "Missa," says that writer, "Missa dicta est ab emittendo. Nam tempore quo sacerdos incipit consecrare Corpus Dominicum, dicendum est a Diacono post Evangelium: Si quis Catechumenus est, procedat foras; et quia tunc emittuntur catechumeni ab Ecclesia, ideo dicitur Missa ab emittendo."—Etymolog. vi. 19.

‡ The Catechumens were such as had abandoned the Synagogue, or passed over from Gentilism to become Christians; and, as their name

distinguished by such an appellation were dismissed from the Church,* and not permitted to assist at the sacrifice which was then beginning.†

As soon as the Eucharistic sacrifice was terminated, the Deacon proclaimed to the congregated faithful that they might withdraw. This he announced by a form of speech which to the present day remains in use.—*Ite Missa est* : “Go, leave is given to depart;”‡—hence arose, in the earliest ages amongst our venerable predecessors in the faith, a custom of denominating the second part of the sacred Liturgy, “the Mass of the Faithful.” From this we gather, that the whole of the Liturgy or public service, was by the ancients comprehended under two general divisions, to each of which they assigned a distinctive appellation. The first was termed the Mass of the Catechumens—“*Missa Catechumenorum* ;”—the second, the Mass of the Faithful—“*Missa Fidelium*.” In order to express these two portions of the Liturgy in the language of the present time, we should denominate the one, ante-communion service, the latter, the communion service. When the discipline of the secret fell into disuse, and public penance was abolished, an exclusion from the sacred mysteries, and consequently the distinction between the Mass of the Catechumens and the Mass of the Faithful, ceased to be observed ; and the entire

implies, were under a course of Catechetical instructions, previously to their being admitted to the sacrament of Baptism.

* They were dismissed with the following formulas by the Deacon in the Latin Church : “*Catechumeni recedant* ;” “*Si quis Catechumenus est, recedat* ;” “*Omnes Catechumeni recedant foras*.” The style of the Greek Church was similar : the deacon first of all intimated to all heathens and heretics to withdraw :—*Μή τις τῶν ἀκροωμένων μή τις τῶν ἀπίστων*.—*Constit. lib. viii. c. v.* Then were recited the prayers over the Catechumens and public penitents. Afterwards the Deacon proclaimed to all who were not communicants to retire :—*Οἱ ἀκοινώνητοι περιπατήσατε*.—*Constit. lib. viii. c. xii.*

† Here commenced the more solemn part of the service, in which were included the prayers of the faithful,—*Εὐχαὶ πιστῶν* as they are called by the Council of Laodicea.—*Can. xix.*

‡ The “*Ite missa est*” of the Latin Church corresponds with the *ἀπολύεσθε* and *προέλθετε* in the Greek Liturgy.

form of prayer, from the beginning to the end, employed in offering up the Eucharistic sacrifice, was denominated by the exclusive term Mass, as at present.

That the whole of the Liturgy should have received its name from an incidental ceremony, will cease to awaken our surprise, when we remember that reasons, almost similar, have determined those appellations which usage has affixed to certain other functions of the Church. The service chanted at the solemn obsequies for the repose of a departed soul is called a *Dirge*, from the antiphon of the first nocturn at Matins, which begins with the word "*Dirge*." The Thursday in Holy week, which is more generally known by the appellation of Maundy Thursday, received its name from a corresponding circumstance, as the ceremony of the washing of feet commences with the chant of the anthem,—"*Mandatum*," &c.

III. THE ANTIQUITY OF ITS USE.

Of the antiquity of the word Mass, it may be observed, in respect to England, that the employment of this appellation is coeval with the reintroduction and establishment of the Christian faith in Britain during the sixth century, through the zeal of the Roman pontiff St. Gregory the Great, and the labours and the preaching of the monk St. Augustin and his Roman brethren. This is attested by almost every document belonging to the earliest periods of our ecclesiastical or civil history, as well as by the canons extant of those national and provincial Councils which have been celebrated amongst us. In reference to Rome, to whom we are indebted for our earliest knowledge of the faith of Christ; in reference to Italy, and to the Western Church in general, we have authorities that certify the employment of the word Mass, to designate the public Liturgy, as far back as the second age. Pius, the first of that name who filled

the chair of St. Peter, addressed a letter, about the year 166 to the Bishop of Vienne, in Gaul. The Roman pontiff commences his epistle by observing to the Gallican prelate :—"As you well remember, our sister Euprepia conveyed over to the poor her house in which we are now residing, and where we celebrate *Mass*."* In the year 254, Pope Cornelius also addressed a letter to Lupicinus, another bishop of the same city, and informs him such was the fury of the persecution then kindled against the Christians at Rome, that they durst not venture to offer up *Mass* even in the catacombs which were anywise noted.†

In the acts of St. Stephen it is mentioned, that this holy Pope and martyr went about celebrating *Mass* in the catacombs of Rome.‡

Writing in the year 374 to his sister Marcellina, and detailing some disturbances which took place at Milan, when an attempt was made to seize upon a church, St. Ambrose says :—"The next day, which was Sunday, whilst I was expounding the Creed, information was brought me, that officers had been deputed to seize the Portian Church ; I continued to perform my duty, and began *Mass*."§

In the year 390 was celebrated the second Council

* Soror nostra Euprepia, sicut bene recordaris, titulum domus sue pauperibus assignavit ubi nunc commorantes Missas agimus.—Epist. Pii ad Justum Episc. Vien. apud Labbeum, Concil. Gen. tom. i. p. 576.

† The pontiff thus begins his letter : "Scias, frater carissime, arcam dominicam vento persecutionis acerrime commoveri.....unde publice neque in cryptis notioribus Missas agere Christianis licet."—Epist. Cornelli ad Lupic. apud Labbeum, Concil. Gen. p. 681.

‡ During the persecution lighted up by Valerian in the year 257, St. Stephen was beheaded in the catacombs by a band of soldiers sent to apprehend him. This pontiff was discovered in the act of offering up the Eucharistic sacrifice, which was scarcely concluded when he was thrust into his pontifical chair, and his head severed from his body. This chair is still preserved at Pisa.

§ Ego mansi in munere, missam facere cœpi.—S. Ambr. Epist. xiii. In one of his discourses, the same illustrious bishop thus admonishes his people :—"Moneo vos, ut qui juxta ecclesiam est, et sine gravi impedimento potest, quotidie audiat Missam."—S. Ambr. serm. xxxiv.

of Carthage, which had been assembled by Genethlius, and was composed of all the prelates of the Church through Africa. In the third, amongst those thirteen canons enacted by that synod, we find it was prohibited for ecclesiastics who were simply priests, to receive again to the communion of the Church, and to reconcile any one at public *Mass*.*

* Reconciliare quemquam in publica Missa, presbytero non licere, hoc omnibus placet.—Labbeus, Concil. Gen. tom. ii. p. 1160.

PART THE SECOND.

CHAPTER IV.

ON THE USE OF LATIN AT MASS.

CONTENTS.

1. An unknown tongue used in the Jewish Temple.—2. Not blamed by Christ, who prayed in an unknown tongue.—3. Reasons why the Catholic Church uses Latin at Mass.—4. The people not necessarily obliged to understand the language of the Mass.—5. Latin at Mass nowise prejudicial to the people.—6. Greeks, Syrians, Copts, and Armenians use an unknown tongue at Mass.—7. Objection answered.—8. Stricture on the Protestant version of the words of St. Paul.
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THOUGH the Church has never pretended that it was necessary to write and celebrate the Liturgy in a language not understood by the people, she has never considered it as imperatively requisite that her service should be performed in the vulgar tongue ; and that the language which she speaks in her public service, should follow the changes and variations incidental to the vernacular idioms of those several nations which compose her household. This Babel-like commixture, variety, and dissonance, would have been productive of much confusion and serious inconvenience.

I. AN UNKNOWN TONGUE USED IN THE JEWISH TEMPLE.

In this respect the spouse of Christ has imitated the example furnished to her by the ancient synagogue. From the commencement of the Jewish dispensation,

up to the conquest of Jerusalem by Nebuchadonosor,* genuine Hebrew, the language in which the Pentateuch, and most of the old Scriptures are written, was the only tongue familiar to the Israelites. The sacred volume was recited, and the service of the Temple was performed in the language common to the nation. But during their seventy years' captivity the Jews forgot their ancient Hebrew, and adopted the Syriac, or Chaldaic, as their ordinary language. On their return, however, to Jerusalem, no change was made in the language of the sanctuary. The law and the Prophets were still read in pure Hebrew to the people assembled in the synagogues ; and the public service of the Temple was celebrated before them in the same language, although they did not understand it.

A practice so religiously observed after the Babylonish captivity, is continued with the same scrupulous exactitude to the present day amongst the Jews, who have their ritual performed, and recite their prayers in ancient Hebrew, in whatever country they happen to reside.

II. NOT BLAMED BY CHRIST, WHO PRAYED IN AN UNKNOWN TONGUE.

Had there been any blame attached to the custom of praying in a strange or unknown tongue, Christ would, undoubtedly, have enumerated this amongst the other accusations which he so unhesitatingly advanced against the Scribes and Pharisees. Not only, however, did he tacitly approve of such a practice, as he did not pass a stricture on it ; but he exhibited his public approbation of its use, by frequenting the Temple on occasions when it was observed ; and more than this, the very moment he was offering up himself a bloody sacrifice upon the Cross, he prayed, and prayed aloud, in the hearing of the multitude around him, in a language which they did not understand : " Eli, Eli, lama sabacthani," he ejaculated, as he yielded up the

* 4 Kings xxv. ; Protestant version, 2 Kings, &c.

spirit; and the people, mistaking the pure Hebrew word *Eli* for the name of one of the prophets, said,—
 “This man calleth *Elias*.”*

III. REASONS WHY THE CATHOLIC CHURCH USES LATIN AT MASS, ETC.

The Catholic Church has been induced by several persuasive reasons to celebrate the holy sacrifice of the Mass in the Latin language throughout almost all the nations of Europe.

1st. Latin was the ancient language employed by St. Peter when he first said Mass at Rome; and such was the language in which that prince of the Apostles drew up the Liturgy, which, along with the knowledge of the gospel, he, or his successors the Popes, imparted to the different people of Italy, of France, and Belgium, of Spain, of Portugal, of England, Ireland and Scotland, of Germany, of Hungary and of Poland.†

2nd. From the time of the Apostles, Latin has been invariably employed at the altar through the western parts of Christendom, though their inhabitants very frequently did not understand that language. Hence the Catholic Church, through an aversion to innovations, carefully continues to celebrate her Liturgy in that same tongue which apostolic men and saints have used, for a similar purpose, during more than eighteen centuries.‡

* St. Matt. xxvii. 46, 47. *Eli*, in Hebrew אֱלִי, is a compound of אֱלֹהִים, *God*, and the suffix of the first person י, *of me*.

† Le Brun, tom. iii. pp. 137, 138.

‡ The inhabitants of the British Isles, and of all the northern parts of Europe, knew nothing of the Latin language when they were converted to the Christian faith. This, however, did not prevent their religious instructors from always celebrating the Mass and administering the Sacraments in Latin, though the people could not understand it. In reference to this subject, Dr. Lingard makes the following remarks in his valuable work, “The Antiquities of the Anglo-Saxon Church:”—“Both the Mass and the Canonical Service were performed in Latin. For the instruction of the people, the Epistle and Gospel were read, and the sermon was delivered in their native tongue: but God was always addressed by the ministers of religion in

3rd. A uniformity in public worship is thus more securely preserved, since a Christian, in whatever country he may chance to be, will encounter no inconvenience with regard to his attendance at church; for he still beholds the service performed, in every place, according to the self-same rite, and in precisely the same language, to which he has been accustomed at home, from his early childhood.

Supposing it were the practice of the Church to celebrate her Liturgy in each of the several languages common to those respective nations that dwell within her widely-extended pale, instead of possessing, as at present, the advantages of understanding the offices of religion, when a thousand miles from home, the Englishman for example, would find himself a stranger at their celebration in more than one spot within the narrow circuit of the British islands; and would perceive it to be as easy to comprehend the service on the Lord's day when performed in Irish in Ireland, in Welsh in Wales, in the Manx language in the Isle of Man, in the Gaelic, or in the Low-land tongue in Scotland, as if recited in Persian, or in any of the oriental dialects.

Although the same order and distribution in the prayers of the Liturgy, and the same ceremonies in celebrating it, might indeed supply an index to guide the foreigner in accompanying the priest who was saying Mass in the idiom of the country; still, however, this advantage would be comparatively little. It would be more than neutralized by the distractions to which this foreigner's devotion would be almost necessarily exposed. For not only his attention must be interrupted, but his religious gravity might stand in

the language of Rome. The missionaries, who, from whatever country they came, had been accustomed to this rite from their infancy, would have deemed it a degradation of the sacrifice, to subject it to the caprice and variations of a barbarous idiom; and their disciples, who felt not the thirst of innovation, were proud to tread in the footsteps of their teachers" (p. 199). The practice of the Catholics of England at the present day perfectly coincides with that followed, a thousand years ago, by their Anglo-Saxon ancestors.

danger of being discomposed, by the novel, and to a stranger, sometimes ludicrous sounds of those uncouth dialects which are peculiar to certain portions, not only of Great Britain, but of every other empire. The same difficulty does not apply to the use of Latin. A Catholic of the western Church, whether he be a Mosquito Indian, or a Chinese, an Italian, or an Icclander, never hears any other language but Latin spoken in the sanctuary. He grows up accustomed to it. To him it has nothing strange or curious; on the contrary, his ear becomes familiarized with it, and he listens to its accents with religious veneration.

4th. To avoid those changes, to which all living languages, as we find by experience in our own, are perpetually exposed,* the Church has prudently determined to retain the Latin as the language of the altar: for she perceives the danger and inconvenience of altering the expressions of her Liturgy at every change and variation in language.

IV. THE PEOPLE NOT NECESSARILY OBLIGED TO UNDERSTAND THE LANGUAGE OF THE MASS.

The same reasons which prevented the Jewish priesthood from allowing any alteration in the language of their service, have, at all times, persuaded the whole Catholic Church, whether distinguished under the appellations of Latin, Greek, or Armenian, not to permit the slightest change or variation in the idioms in which her respective Liturgies were originally composed. During the Mosaic Law, the public service of the Temple was sacrifice. In the Gospel dispensation, the Mass, or public service of the Church, is also sacrifice. But in the performance of this sacred

* This remark has been corroborated by a passage in a sermon preached in St. Luke's Church, Liverpool, on Sunday, June, 1831, by the Rev. James Aspinall, A.M., in which that gentleman, speaking on the services of the Establishment, observes: "The omission of some obsolete words and phrases, of which time has changed the meaning, or to which it has given a stronger meaning than they bore when adopted, is a point in which criticism demands improvement" (P. 5.).

function, no office is assigned to the people. The sacrifice is offered up by the priest in their name and on their behalf. The whole action is between God and the priest. So far is it from being necessary that the people should understand the language of the sacrifice, that they are not allowed even to hear the most important and solemn part of it; and in the Eastern Churches, they are not permitted so much as to see either priest or altar.* They attend, indeed, and pray, as the crowd did while Zachary was within the Temple: but they do not act; they do not say the prayers of the priest; they have nothing to do with the actual performance of the holy sacrifice.

V. LATIN AT MASS NOWISE PREJUDICIAL TO THE PEOPLE.

It cannot be prejudicial to the poor Catholic who is ignorant of Latin, that the Mass is celebrated in that tongue, because, in the first place, the pastors of the Church are very careful to comply with the injunctions of the Council of Trent,† and to instruct their flocks in the nature of that great sacrifice, and to explain to them in what manner they should accompany the officiating priest with prayers and devotions best adapted to every portion of the Mass. In the second place, the faithful in the old Law could derive much edification, and exhibited a great deal of real piety when assisting at the service of the temple, though they could neither understand the words, nor oftentimes so much as observe the actions of the officiating minister. No one but the high-priest, and he but once a year, might enter into the sanctuary, which was within the veil before the Propitiatory; and it was particularly enjoined that no man should be in the

* The Greek and Oriental Liturgies direct the sanctuary to be separated from the body of the church by a partition-wall, in which there are three doors. As soon as the more solemn portion of the Mass, the Canon, commences, veils are drawn over these doors, so that the priest and his assistants remain unseen.

† Concil. Trident. sess. xxii. ch. viii.

Tabernacle at the time, as may be learned from the sixteenth chapter of Leviticus. In the first chapter of St. Luke, we read, that “all the multitude of the people was praying without at the hour of incense, while, according to the custom of the priestly office, it was Zachary’s lot to offer incense going into the Temple.” In a similar way a devout Christian may assist, with much profit and fervent devotion, at the celebration of the great Eucharistic sacrifice of the new Law—the Mass—though he may not understand the language of the prayers which the priest is reciting. Imagine, reader, you, or any other faithful believer in Jesus, had been present on Mount Calvary at the time our divine Redeemer was immolating himself upon the Cross, a sacrifice for the sins of the whole world; supposing that you had the same lively faith in Christ which animates you now, would not the view of all that painful scene have been sufficient to awaken in your soul the most lively sensations of the love of God, and have made you utter thanksgivings for such tenderness of mercy, at the same time that you avowed a detestation of your former sinfulness, though indeed you were not able to catch one word from the lips of Christ, your High Priest, or if you did hear his prayer on the Cross, like the surrounding Jews, could not understand its language?*

Just so in the Mass, which is the self-same sacrifice as that which Christ presented to his Father on the Cross, because both the Priest and the Victim are the same. It is abundantly sufficient to kindle the devotion of the people, that they be well instructed in what is going forward; and that they excite in their souls appropriate acts of adoration, thanksgiving, and repentance, though they may not understand the prayers which the priest is uttering.

* St. Matt. xxvii. 47, 49.

VI. GREEKS, SYRIANS, COPTS, AND ARMENIANS, USE
AN UNKNOWN TONGUE AT MASS.

From the days of the Apostles, the liturgy of the Mass has been celebrated in Greek, and in Latin, in Syriac, and in Coptic. Since the fourth century it has also been solemnized in Ethiopic and Armenian.

The language of those liturgies was never changed, although the people for whom they were originally drawn up, and amongst whom they still continue to be celebrated, have entirely transformed their ancient language, and are perfectly incapable of understanding it, at the present time, in its original form.

Hence, it follows, as a consequence, that the Latin Church acts only in the spirit of all the ancient Churches from the days of the Apostles; since, like them, she refuses to exchange her ancient for a modern language.

VII. OBJECTION ANSWERED.

Against the practice of saying Mass in Latin, not unfrequently is noticed the fourteenth chapter of the first Epistle to the Corinthians, in which St. Paul condemns the use of some unknown tongues in the assemblies of the Church. But on this subject it may be observed, in the first place, St. Paul does not utter one single word, from the commencement to the conclusion of this letter, concerning the liturgy of the Church. In the second place, the purport of the apostle in this portion of his writings, is only to reprehend the abuse of the gift of tongues, a fault committed by some amongst the Corinthians, who, out of idle ostentation, affected to deliver exhortations, and to pour forth extemporary prayers at their assemblies, in a language entirely unknown, which, for want of an interpreter, could furnish no edification to the rest of the faithful. Such, however, is far from being the practice of the Catholic Church, where all exhortations, sermons, and similar instructions are delivered to the people in a language which they understand;

where no unknown, extemporary, or modern prayers are recited ; but an ancient public liturgy is performed, which, by daily use, has not only become familiar, but is well known, at least as to the substance, to all the faithful ; where, in fine, there is no want of interpreters, since the people have the Church service translated for them in her ordinary prayer-books, like the one which you are now perusing ; and the pastors are commanded to explain to them the mysteries and doctrines comprehended in the Mass.* In the third place, St. Paul, far from reprehending the use of an unknown tongue, when employed with devotion and humility, approved of it in the clearest manner, nay,—absolutely requires that no one should prohibit such a custom : for the Apostle, in the thirty-ninth verse of that same chapter commands,—“ To speak with tongues, forbid ye not.”

VIII. STRICTURE ON THE PROTESTANT VERSION OF THE WORDS OF ST. PAUL.

Before dismissing this subject, it may be proper to remark the disingenuous conduct resorted to by the authors of the authorized English version of the scriptures, in their translation of the fourteenth chapter of St. Paul's first Epistle to the Corinthians. It should be sedulously kept in view, that a reference is made in this chapter to certain languages unknown to the people, which St. Paul condemns some amongst the Corinthians for employing at their public assemblies ; and to other languages equally unknown, but the use of which is entirely approved of by the Apostle. The Protestant translators have superadded to the original Greek text, the word “ unknown,” in verses 2, 4, 13, 14, 19 and 27 ; but in verses 18 and 39, where the use of a language, though it be unknown to the people, is approved of, notwithstanding precisely the same phrase occurs in the Greek original, they have not inserted the word “ unknown,” as in the other verses.

* Concil. Trident. sess. xxii. ch. viii.

It would appear from history that the English Protestant Church is not entirely hostile to the celebration of her liturgy, when convenience or caprice may suggest it, in a language unknown to the people: for Dr. Heylin informs us that in the reign of Queen Elizabeth,—“ the Irish Parliament passed an act for the uniformity of the common-prayer, with permission of saying the same in Latin, where the minister had not the knowledge of the English tongue. But for translating it into Irish there was no care taken. The people are required by that statute, under several penalties, to frequent their churches and to be present at the reading of the English liturgy, which they understood no more than they do the Mass: by which means we have furnished the papists with an excellent argument against ourselves, for having the divine service celebrated in such a language as the people do not understand.”*

The universities of Oxford and Cambridge, together with the colleges of Eton and Winchester, obtained permission from Queen Elizabeth to celebrate the divine service in the Latin language.†

In the *Sun* newspaper appeared the following paragraph:—“ The clergy as usual, on the opening of a session, assembled yesterday morning in convocation at the Chapter-house in St. Paul’s churchyard, whence they went in procession to the Cathedral. The archbishop of Canterbury took his seat in the dean’s stall, the bishop of London on his throne, and the bishops of Salisbury and Bangor, in the prebendal stalls to the right of his Grace, the latter, then, as junior bishop, read the Latin Litany. A Latin sermon was delivered by Dr. Burton, of Christ’s church, Oxford: at its conclusion, “ Gloria in Excelsis ” was chanted by the choir, after which the archbishop dismissed the congregation with the usual blessing also in Latin, and the procession returned to the Chapter-house.”‡

* Dr. Heylin’s Hist. of the Reformation, p. 128.

† Wilk, Counc. tom. iv. p. 217.

‡ *Sun*, Oct. 28, 1830.

PART THE SECOND.

CHAPTER V.

ON THE INVOCATION

OF

SAINTS AND ANGELS.

CONTENTS.

1. Immeasurable distance between the worship given to God, and the reverence shown to the saints.—2. Religious respect may be rendered to saints and angels.—3. The angels and saints make intercession for men.—4. Inferred from the communion of saints, in the Apostles' creed.—5. From the charity which animates the saints.—6. The invocation of angels proved from Scripture,—from the Psalms,—from Genesis,—from the Apocalypse.—7. The invocation of saints proved from Scripture.—8. Holy men have, even in this life, been invoked by others.—9. Invocation of saints in the primitive Church proved from ancient inscriptions.—10. Invocation of saints in the Anglo-Saxon Church.—11. Contained in all the Liturgies.—12. Objections answered.—13. Charity engages the saints to pray for us.—14. They have the power of doing it.—15. They know what passes upon earth.—16. Their intercession not derogatory to the mediatorship of Christ.—17. Manner of addressing God through the saints.—18. Similarity of Catholic and Protestant prayers.—19. Inconsistency of an objection.
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THE Catholic Church teaches that—"the Saints, reigning with Christ, offer up their prayers to God for men; that it is good and profitable suppliantly to invoke them; and to have recourse to their prayers and assistance, in order to obtain favours from God, through his Son Jesus Christ our Lord, who is our *only* Redeemer and Saviour!"*

* Mandat sancta Synodus omnibus Episcopis et cæteris docendi

From announcing, in her own language, this tenet of the Church of Christ concerning the invocation of the angels and saints, we will now proceed to enumerate some few of the many passages from Scripture which so forcibly confirm this doctrine, and at the same time endeavour to arrange these proofs in such a way, as to establish the necessity of its belief, while we overthrow those objections raised against the divine truth of this dogma, in the same order which its impugnors follow in assailing it.

I. IMMEASURABLE DISTANCE BETWEEN THE WORSHIP GIVEN TO GOD, AND THE REVERENCE SHOWN TO THE SAINTS.

It has been, unwarrantably, assumed by Protestants, that the Catholic, by invoking, must necessarily worship the saints and angels as divinities; and, therefore, as often as he intrusts his prayers to any one amongst them, transfers to the creature that divine and superior homage which belongs to God alone. But this is false; and as the premises, so the consequences deduced from them are equally erroneous. The Catholic believes that the most flagitious of all crimes would be, to exhibit the slightest particle of that respect and adoration pertaining to the divine being, towards any creature, however pre-eminent for sanctity amongst his fellow-men, or highly exalted in heaven amid the hierarchy of angels, or the choir of blessed saints. The Catholic, however, can easily point out a difference between divine worship, and the honour he manifests towards the saints. There is a supreme and sovereign homage which belongs exclusively to God, by reason of his deity and infinite perfections. The exhibition of this sovereign homage constitutes divine worship, which

munus curaque sustinentibus utfideles diligenter instruant docentes eos, Sanctos unà cum Christo regnantes, orationes suas pro hominibus Deo offerre, bonum atque utile esse suppliciter invocare; et ob beneficia impetranda à Deo per Filium ejus Jesum Christum, Dominum nostrum, qui solus noster Redemptor et Salvator est, ad eorum orationes, open auxiliumque confugere.—*Con. Trid. sess. xxv. in initio.*

may not, at any time, or for any reason, be yielded to any other being whatsoever. Such supreme religious homage has, in the language of the schools, been denominated *Latria*.* There is an infinitely inferior honour which may be lawfully rendered to many of God's creatures. By an express and separate injunction of the Decalogue, we are directly commanded to honour our father and our mother, and indirectly to show all becoming honour and deference to our superiors, both spiritual and civil. We honour all those whose rank and dignity challenge, or whose virtues and whose talents induce us to yield them our spontaneous tribute, and yet in all these instances we neither transfer the honour which belongs to God to a creature, nor defraud him of any portion of that reverence and worship which belong to him by divine right. There is something intermediate between divine perfection and human excellence; for instance, grace and the glory of the saints. These are supernatural and most transcendent gifts, and the Church, to tell her gratitude towards God for such unmerited benefits, pays an honour and a reverence infinitely inferior to divine worship, but more elevated than human respect, to all those departed servants of Heaven, who have been distinguished by such favours, and hallowed with such extraordinary sanctity. In other words, instead of honouring the creature, she honours those rays of grace and holiness which emanate from the throne of the Creator, and are reflected in his saints—those mirrors of virtue and righteousness. Such a reverence is called "*Dulia*."†

II. A RELIGIOUS RESPECT MAY BE RENDERED TO SAINTS AND ANGELS.

That we may manifest our inferior, though religious veneration towards the angels and the saints, is demonstrated by the most unequivocal authorities in

* From the Greek *λατρεία*—the worship due to God only—from *λατρεύω*, to serve, to worship.

† *Δουλεία*, service, an inferior kind of respect or homage.

Scripture, and warranted by the example of the most faithful and the holiest servants of Heaven. 1st. It was God himself who first directed man to reverence the angels, as he thus addressed the Israelites through Moses:—"Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee unto the place I have prepared. Take notice of him and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned, and my name is in him."* 2nd. We behold the patriarchs and the saints of old, bowing down before the angels and rendering them the most profound respect. Abraham on receiving the three angels into his tent, fell prostrate at their feet.† Lot, on seeing the two angels that came to Sodom, rose up, and went to meet them, and worshipped prostrate on the ground.‡ Josue displayed an equal reverence towards the angel spirit whom he beheld, when "as he was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword, and he went to him and said, Art thou one of ours, or of our adversaries? and he answered, No, but I am prince of the host of the Lord, and now I am come. Josue fell on his face to the ground, and worshipping said, What saith my Lord to his servant? Loose, said he, thy shoes from off thy feet; for the place whereon thou standest is holy."§

Protestants observe, to escape the pressure of these passages, that it was God himself, under the form of an angel that appeared to these ancient saints on these several occasions. This is quite a gratuitous assumption, not warranted by any part of Scripture, and directly contradicted by its internal evidence. God had never taught those venerable men to anticipate a visit from him in this manner, and the angels did not announce it; on the contrary, God suggested to them quite an opposite belief; for, first of all, he promises the Israel-

* Exod. xxiii. 20, 21.

† Gen. xix. 1.

‡ Gen. xviii. 2.

§ Josue v. 13, 14, 15.

ites that he will send his angel to precede them ;* then immediately declares that he himself will also go before them,† thus tracing out a marked distinction between his angels and Himself. The homage, therefore, that they exhibited to the angels must have been intended for the angels as created beings and messengers of God, and not immediately for God himself. Again, the angel who spoke to Josue does not claim any attribute of the Godhead, but on the contrary, by declaring himself to be the prince of the host of the Lord, signifies, that he is not the Lord himself, but the servant, the mere minister of Heaven. Moreover, in the Hebrew text of the quotations from the books of Genesis and Josue, whenever the deity is intended to be spoken of, the uncommunicable term—Jehovah,—in English—Lord,—is employed, as the appropriate name of God, and expressing a title of the divinity : when, however, the angels, and, consequently, creatures are mentioned, then the appellation with which Abraham, Lot, and Josue severally salute these messengers from Heaven, is Adonai, likewise translated—Lord ; a term applied to men, and employed here to indicate that dignity and delegated power with which creatures are invested.

The servant, who was sent by Abraham to bring home a wife for his son Isaac, thus prayed as he halted with his camels in the evening :—“ O Lord (Jehovah) the God of my master, or *Lord* (Adonai) Abraham,” &c. The same servant, when he found Rebecca, is described as having bowed himself down, and adored the Lord, saying—“ Blessed be the Lord (Jehovah) God of my master, or *Lord* (Adonai) Abraham.”‡

The substantive מַלְאָכִים, or messenger, the word, by which those spirits who visited the patriarchs and holy men of old, are designated, clearly indicates that they were not apparitions of the deity under human form, since God is not a messenger. Thus the sacred text expressly notifies that those angels that appeared to Abraham and Lot, to Josue, to Balaam, and to Daniel,

* Exod. xxiii. 21. † Ibid. xxxiii. 14, &c. ‡ Gen. xxiv. 26, 27.

were mere creatures who were honoured by men with a religious veneration on account of him who sent them, and who accepted of such an inferior homage instead of refusing it, which they would have done had it been unlawful. We may, likewise, be certain that these spirits were real and created beings, not visible manifestations of the Godhead under human form; since, on some occasions, two, on others, three angels appeared at the same time. God would never have chosen to reveal himself in a manner most directly calculated to convey the notion that there was not one God but many Gods, an idea which the decalogue most studiously endeavoured to banish from among the Jews.

III. THE ANGELS AND SAINTS MAKE INTERCESSION FOR MEN.

That the angels and saints have manifested their concern for the spiritual happiness and earthly prosperity of men, is evident from Scripture, independent of the proof to be deduced from the public and practical belief of the Church, and the doctrine of her pastors.

We gather from the prophecy of Zacharias, how earnestly the angel of the Lord interceded for the Jews:—"O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry?"*

The angel Raphael told Tobias:—"When thou didst pray with tears, and didst bury the dead . . . I offered thy prayers to the Lord!"†

The angel‡ (probably Gabriel) who came to make a revelation unto Daniel, thus addressed that prophet:—"But the prince of the kingdom of the Persians resisted me one and twenty days, and behold Michael, one of

* Zacharias i. 12.

† Tobias xii. 12. For the canonicity of this book, see Appendix II. at the end of the volume.

‡ Gabriel appeared twice before to Daniel. See viii. 16, ix. 21.

the chief princes, came to help me, and I remained there by the king of the Persians.”*

The Psalmist, speaking of the man who dwelleth in “the aid of the Most High,” attests that God “hath given his angels a charge over thee; to keep thee in all thy ways.”†

Jeremias announced to the Jews that the Lord had said:—“If Moses and Samuel shall stand before me, my soul is not towards this people.”‡ God, therefore, must have given the Israelites to understand such was his wrath against them, that though Moses and Samuel were actually to intercede in their favour, still he would cast them from his sight. That Moses and Samuel could, therefore, pray for the Jews; that those holy men did pray for them is positive, unless indeed we be willing to suppose that the Eternal Truth and Wisdom held out idle and unmeaning threats.

Judas Machabeus§ related a vision, in which he saw how “Onias, who had been high priest, a good and virtuous man, holding up his hands, prayed for the people of the Jews, and after this, there appeared also another man admirable for age and glory, and environed with beauty and majesty. Then Onias said, This is a lover of his brethren, and of the people of Israel; this is he that prayeth much for the people, and for all the holy city—Jeremias, the prophet of God.”||

Not only the Old, but the New Testament can bear witness to this doctrine. It was thus that our blessed Redeemer closed one of those parables which he delivered to the multitude:—“Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.”¶ There is no one so ignorant as not to know that by the “mammon of iniquity,” is signified riches.** Alms-

* Dan. x. 13.

† Psalm xc. 11.

‡ Jeremias x. 1.

§ For the canonicity of the books of Machabees, consult Appendix III.

|| 2 Machabees xv. 12—14.

¶ St. Luke xvi. 9.

** Mammona apud Hebræos divitiæ appellari dicuntur; convenit et Punicum nomen: nam lucrum Punice mammon dicitur.—S. August. de Serm. Dom. lib. ii.

deeds are, therefore, strongly recommended by our divine Redeemer in this passage, and we are taught to secure the future friendship of the poor and indigent by our munificence towards them at the present moment; while we are instructed such will be the efficacy of our charities, that the poor, whom we are thus enabled to secure as friends, will have it in their power to serve us, after they have departed from this world, and become inhabitants of the everlasting dwellings of the heavenly kingdom where they will receive us, though we ourselves "should fail" without their assistance. As only God is the distributor of grace, the orphan, the widow, and the miserable whom we have benefited by our alms on earth, possess no other means of rendering us a return for our liberality, than at present by offering up their petitions in our behalf to Christ, and making intercession for us, afterward in Heaven, when they shall be among its blessed inhabitants.

St. John expressly tells us that the saints above present our prayers before the mercy-seat, and thus become our intercessors. Whilst relating his vision of the heavenly Jerusalem, the beloved disciple describes how "the four and twenty Ancients fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints."*

IV. INFERRED FROM THE COMMUNION OF SAINTS IN THE APOSTLES' CREED.

That the saints in Heaven should intercede for us, their mortal brethren in the faith, is agreeable to reason as well as to religion.

1. How we can really believe, while we recite, that specific article of the creed which teaches a "communion of saints," without acquiescing in the truth of this assertion, would be difficult to explain. That this communion exists only between the faithful and the righteous upon earth, without comprehending the

* Apoc. v. 8.

saints above within its limits, is diametrically opposed to the doctrine of St. Paul, who tells his Hebrew converts :—" You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousand angels, and to the Church of the first-born, who are written in the Heavens, and to God the judge of all, and to the spirits of the just made perfect."*

V. FROM THE CHARITY WHICH ANIMATES THE SAINTS.

Charity is a virtue, a principle of ardent love towards God, and goodwill to men, which unceasingly inclines such as are endowed with it, to glorify Heaven, and to do good towards others. " Charity never falleth away,"† and, consequently, the saints above who are glowing with the purest—holiest fervour of this virtue, must not only love their brethren, whom they have left below, as they love themselves ; but also study how to procure for them a participation in that beatific happiness which they themselves are enjoying. The only way they can command, of effectually contributing to realize the desires of their charity, is prayer, through which they intercede in our behalf. The man who refuses to acknowledge, that among the spirits of the blessed, such interest is taken about mortals, surely entertains no very exalted opinion concerning the intenseness and extent of action belonging to that celestial charity which animates the inhabitants of Heaven : at the same time that he tacitly, though necessarily admits, that the influence of this love of our neighbour, can be, since it has been, exerted in a more praiseworthy manner, even by the damned themselves, than by the blessed spirits. " The rich man died, and was buried in hell ; and addressing himself to Abraham he said : Father, I beseech thee, that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them lest they also come unto

* Heb. xii. 22, 23.

† 1 Cor. xv. 8.

this place of torments.”* This single authority from Scripture would warrant the docile peruser of its sacred contents, to presume that the saints in Heaven feel for the living, quite as much charity as any damned soul in hell can possibly experience ; and, therefore, as Dives interceded for his brethren, so Abraham and Lazarus, and all the saints continually present their prayers, with unwearied charity, in behalf of every true believer.

Having proved that the angels and saints do interest themselves in our behalf by praying for us, we will now proceed to establish by an appeal to the sacred volume, that, on our part, it is good and profitable, suppliantly to invoke the angels and the saints, and to have recourse to their prayers and assistance.

VI. THE INVOCATION OF ANGELS PROVED FROM SCRIPTURE,—FROM THE PSALMS,—FROM GENESIS,—FROM THE APOCALYPSE.

While reading the Psalms, every one must be struck with those beautiful invocations to the angels uttered by the royal prophet. “Bless the Lord,” he exclaims, “all ye angels : you that are mighty in strength, bless the Lord, all ye his hosts, you ministers of his that do his will.”† David was aware that the sun, and moon, and stars, and other portions of inanimate nature, could neither hear his voice nor chant the praises of the Creator ; but he knew that the angelic spirits were hovering around him, and capable of mingling their songs of jubilation with his own ; for he assures us that “the angels of the Lord shall encamp round about them that fear him.‡—God hath given his angels charge over thee, to keep thee in all thy ways.”§

Just before his death, the patriarch Jacob, after he had called upon God in favour of the two sons of Joseph, Manasses and Ephraim, thus invoked an

* St. Luke xvi. 22, 27, 28.

† Psalm cii. 20, 21 ; Protest. version, ciii. 20, 21.

‡ Psalm xxxiii. 8 ; Protest. version, xxxiv. 7.

§ Psalm xc. 11 ; Protest. version, xci. 11.

angel's benediction over them. "The angel that delivered me from all evils, bless these boys."* Jacob consequently addressed a prayer of intercession to an angel.

That the charitable assistance of the angels may be lawfully requested by the true believer, is evident from the words and the example of an Evangelist. St. John, in writing to the seven Churches, greets them in the following manner:—"Grace be unto you from the seven spirits, which are before the throne;"†—a form of benediction which, while it assures us, that we may have recourse with much profit to the kind entreaties of the spirits which stand around the Majesty of heaven, in order to obtain grace, the spiritual gift of God; at the same time exhibits an example for our imitation: for the Apostle, by desiring that grace might flow from the seven spirits, assuredly invoked them to obtain, by their entreaties, such a favour from Him, before whose throne they were; since God only is the author and distributor of grace.

VII. INVOCATION OF SAINTS PROVED FROM SCRIPTURE.

Those several extracts from the Holy Scriptures, that constitute such an immovable foundation for establishing the doctrine of the invocation of angels, are equally available as a solid basis to uphold the invocation of saints.

This is obvious from many other portions of the Holy volume. Christ himself assures us that the saints in heaven "are equal to angels, and are the children of God."‡ Like the angels, they receive a power over the kingdoms of the earth, and their inhabitants; for our blessed Redeemer thus declares,— "He that shall overcome, and keep my works, I will give him power over the nations;"§—and it is observed by St. Paul, that—"We see now through a glass in an obscure manner; but then, face to face. Now," says the Apostle, "I know in part, but then I shall know

* Gen. xlviii. 16.

† Apoc. i. 4.

‡ St. Luke xx. 36.

§ Apoc. ii. 26.

even as I am known.”* The language of St. John is still more remarkable; for he says,—“Dearly beloved, we are now the sons of God, and it hath not appeared what we shall be. We know that when he shall appear, we shall be like to him, because we shall see him as he is.”† The power, therefore, and the knowledge, with which the angels are endowed, and the same solicitude and charity for man which animate them, are equally attributable to the saints, who are now enjoying the beatific vision with the angel spirits, and participate with them in all the privileges of heaven,—discharge the same kind offices of brotherly affection towards us poor mortals, and are equally entitled to receive the tribute of our honour and our reverence; and like them may be profitably invoked to assist us by their intercession at the throne of mercy.

VIII. HOLY MEN HAVE, EVEN IN THIS LIFE, BEEN
INVOKED BY OTHERS.

It is an occurrence which is very often noticed in the Old, as well as the New Testament, that the servant of God who had rendered himself conspicuous for his virtues and his piety, was, whilst living, continually solicited by his admiring brethren to intercede with heaven in their favour. Thus it was that the children of Israel entreated holy Samuel,—“Cease not to cry to the Lord our God for us, that he may save us out of the hands of the Philistines.”‡ The Lord himself directed Eliphaz, and Baldad, and Sophar, to go to his servant Job, and to request the favourite of heaven to pray for him.§ With St. Paul it was perpetually the practice to solicit a remembrance in the prayers of the faithful. “I beseech you, brethren,”—writes the Apostle of the Gentiles to the Romans—“through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God.”|| A similar request he urges in his Epistles to

* 1 Cor. xiii. 12.

† St. John, Epist. 1, iii. 2.

‡ 1 Kings vii. 8; Protest. trans. 1 Samuel.

§ Job xlii. 8.

|| Romans xv. 30.

the Ephesians,* to the Thessalonians,† to the Colossians,‡ and to the Hebrews.§

That the Apostles were sedulous to discharge in their turn this debt of Christian kindness, which they so earnestly solicited from the charity of others for themselves, we may be certain, since St. Paul repeatedly announces to his converts that he did not cease to pray for them;|| and St. John reiterates the same assurance.¶ Whilst, therefore, the Apostles and those who had been initiated into the mysteries of the Faith of Jesus by their labours, demonstrated in their daily practice, that they believed that the prayers of the “just man availeth much,** although in many things we all offend,†† and even the just man falleth seven times;‡‡ and if we say we have no sin, we deceive ourselves;”§§ they must have been persuaded that the prayers of the saints above—of those who dwelt “in heaven, where nought defiled can enter,”||| and where they do not—cannot fall into the very smallest sin, were gifted with far more efficacious virtues, and availed much more than the prayers of any mortal being, however righteous. Independently, therefore, of the doctrine of the infallible Church of Christ, that has invariably insisted on this dogma from the moment of her birth up to the present period, we may conclude from these various reflections, that we are as much authorized at present to beg of St. Peter and St. Paul, and of every other saint, to pray for us, as was either of these glorious servants of the Lord, to request that his fellow brethren should pray for him; or the primitive believers to supplicate their martyred teachers—those glorious apostles—to remember them in heaven, and to offer up their daily supplications in behalf of their necessities. Whole pages might be laden with weighty extracts from the writings of those early fathers

* Ephes. vi. 18, 19.

† 1 Thes. v. 25, and 2 Thes. iii. 18.

‡ Coloss. iv. 3.

§ Heb. xiii. 18.

|| Coloss. i. 9, and 2 Thes. iii. 1.

¶ 3 Epist. of St. John i. 2.

** Epist. of St. James v. 16.

†† Ibid. iii. 2.

‡‡ Prov. xxiv. 16.

§§ St. John 1 Epist. i. 7. ||| Apoc. xxi. 27.

who have so eloquently attested the belief of the apostolic times, concerning the invocation and intercession of the saints; and the reader who may wish to satisfy his curiosity on this portion of the subject, is referred to a learned work which has already been pointed out to his notice.*

There are, however, two eminent early Christian writers whose testimony on this and other points of doctrine is so lucid and conclusive, that they must not be passed by without being introduced to the acquaintance of the reader, whose attention will be again directed to them in other parts of the present volume. These writers are St. Paulinus of Nola,† and Prudentius.‡ If the

* Faith of Catholics on Certain Points of Controversy, confirmed by Scripture, and attested by the Fathers of the First Five Centuries, compiled by the Rev. Joseph Berington and the Rev. John Kirk.

Dr. Adam Clarke, in his Concise View of the Succession of Sacred Literature, published in 1830, admits that Origen, a writer of the Greek Church, and who was born in the year 185, insists, in his treatise concerning prayer, on the mediation of saints in heaven.

† Pontius Meropus Paulinus was born at Bourdeaux, in the year 353, and very early in life was selected to discharge the most dignified functions in the Roman empire. In 393 he received the priesthood, and towards the end of the year 409, was elected to the episcopal chair of Nola. His literary acquirements were such that St. Jerom writes of him: "Every one admired the purity and elegance of his diction, the delicacy and elevation of his thoughts, the strength and sweetness of his style, and the playfulness of his imagination." (St. Hier. Epist. 101, 102.) His works that have been hitherto collected, consist of letters, some of which are interspersed with original verses; of short poems, mostly on religious subjects; and of hymns, or rather birthday odes, in honour of St. Felix, for whose memory Paulinus cherished the most devout respect.

‡ Aurelius Prudentius Clemens, who is justly regarded as the most eminent and elegant of the ancient Christian poets, was born in Spain in 348 (Præf. in Hymn in Cathemer. p. 1), at Calahorra in Old Castile. (Hymn. 1 de Cor. et Hymn. 18, v. 31.) Twice was he honoured with the office of governor over certain provinces and cities in Spain. Though a particular favourite of the emperor (Theodosius or Honorius), he quitted the imperial presence, to retire from the world. During a visit of devotion which he paid to Rome, he saw a great many martyrs' tombs, at which he prayed for the cure of his spiritual wounds. Amongst his poems may be mentioned his *Psychomachia*, or Combat of the Soul against Vice; his *Cathemerinon*, or Book of Hymns; his *Apotheosis*, or Defence of the Deity and the Divine Attributes. But the most celebrated portion of the writings

words or the fervent example of an enlightened and holy pastor of the Church, as far back as the closing of the fourth century, can produce any effect, then must we acknowledge, not only that it is lawful to invoke the intercession of the saints departed, but also admit that their prayers are highly available in our behalf. In his third ode in honour of his favourite patron St. Felix, after proclaiming the joy he felt at the annual celebration of his festival, the pious prelate thus addresses that saint and martyr :—

Hic amor, hic labor est nobis ; hæc vota tuorum
 Suscipe, commendaque Deo, ut cum sedula cura,
 * * * * *

Quem bonitate pium, sed maiestate tremendum,
 Exora, ut precibus plenis meritisque redonet
 Debita nostra tuis, cum tu quoque magna piorum
 Portio regnantem Felix comitaberis Agnum :
 Posce ovium grege nos statui, ut sententia summi
 Iudicis hoc quoque nos iterum tibi munere donet
 Ne male gratatis lævos adjudicet hædos.

Nat. iii. S. Felicis, 117, &c.

This is our labour, this our work of love,
 Receive our vows, and offer them above.
 * * * * *

That God of fearful majesty whose sway
 Is mercy-guided, Felix, for us pray,
 That unto prayers and merits such as thine,
 For all our faults he would a pardon sign.
 And when to thee amid the sacred band
 'Tis given around the spotless Lamb to stand,
 O sue that we amongst his sheep be placed,
 Not mid the banished left-hand goats disgraced ;
 And thus shall we, a second time, be blessed
 By heaven's mild sentence, at thy kind behest.

In other odes composed in honour of the same St. Felix, Paulinus manifests his devotion to him in language equally clear and energetic ; and declares

of Prudentius is his book *Περὶ Στεφανῶν*, or “ On the Crowns of the Martyrs,” containing fourteen hymns. The works of this author have a particular value about them, for, independent of the charms of poetry, they testify the religious belief and practice of Spain and Italy at the period when they were composed, by the peculiar and minute manner in which they describe the then existing ecclesiastical monuments and pious customs of the Christian world.

how confident he feels of receiving benefit through that martyr's intercession :—

Concurramus ad hunc spe conspirante Patronum ;
 Suscipiet nostras placida pietate querelas
 Et dum natalem ipsius celebramus ovantes
 Inque vicem flebit nobis, quia mente dicata
 Nos lætamur ei. Non est cura hæc nova sanctis
 Exorare Deum pro peccatoribus ægris.

Nat. viii. 210, &c.

With hope to him as patron let us fly,
 And pity-touched, he'll list our plaintive cry ;
 And as his feast we keep with holy rite,
 To our poor prayers his merits he'll unite.
 In sweet reverse for us he'll weep, the while
 We joy in him with souls devout, and smile :
 Unto the saints, 'tis not a recent care
 For sin-struck man to pour the pious prayer.*

Prudentius, by the sentiments of tenderest devotion which he has so happily interwoven with his verses, and the energetic language in which he gives expression to his homage, attests with a force as strong as that of St. Paulinus, his own and the age's belief in the invocation of saints. That such a credence was not peculiar to his particular nation, nor a novel fabrication of the times during which he lived, is certified by the triumphant manner in which the poet notices that the saints were recognized as the patrons of the world by every people professing Christianity, amongst whom, such as were induced at any period to suppli-

* Sentiments similar to these are expressed in the short consolatory poem which St. Paulinus addressed to Pneumatius and Fidelis, on the death of their son :—

Sed tamen et nobis poterit tua gratia longum
 Vivere, si nostri sis memor ad Dominum.

* * * * *

Celse, juva fratrem socia pietate laborans,
 Ut vestra nobis sic locus in requie.

* * * * *

Innocuisque pares meritis peccata parentum
 Infantes castis vincite suffragiis.

* * * * *

Ut precibus commune tuis miserante habeamus
 Præsidium Christo nos quoque, Celse, tui.

De Obitu Celsi, ad Pneu. in fine.

cate their intercession, had experienced its efficacy. In his hymn in honour of the martyrs SS. Hemetorius and Celedonius, he says :—

Exteri necnon et orbis huc colonus advenit :
 Fama nam terras in omnes percucurrit proditrix,
 Hic patronos esse mundi, quos precantes ambient,
 Nemo puras hic rogando frustra congessit preces ;
 Laetus hinc tersis revertit supplicator fletibus,
 Omne, quod justum poposcit, impetratum sentiens.
 Tanta pro nostris periculis cura suffragantium est,
 Non sinunt, inane ut ullus voce murmur fuderit :
 Audiunt, statimque ad aurem regis æterni ferunt.
 Inde larga fonte ab ipso dona terris influunt :
 Supplicum causas petitis quæ medelis irrigant.
 Nil suis bonus negavit Christus unquam testibus :
 Testibus, quos nec catenæ, dura nec mors terruit
 Unicum deum fateri sanguinis dispendio :
 Sanguinis sed tale damnum lux rependit longior.

Hymn. i. Perist. 10, &c.

The stranger hither hies with pious haste,
 For sounding fame all earth around has paced,
 And told, the patrons of the world were here,
 That we should, trusting, supplicate their prayer.
 For man these advocates ne'er came to try,
 But home return'd with joy-enkindled eye,
 And tears dried up—to tell to all around
 His just request was with a blessing crown'd.
 Such, 'gainst our evils, is their saintly care,
 No plaints we sigh are wasted on the air ;
 But straight they heed them ;—hurrying they bring
 Our supplications to the heav'nly King ;
 From whose deep fountains, copious blessing flows,
 And yields a cure to every suppliant's woes :
 For nought has bounteous Christ e'er yet denied
 To prayer of martyrs,—saints who've testified
 The true belief in one eternal God,
 In galling fetters, 'neath the flaying rod,
 While fiercest death stood by with brandish'd dart ;
 Then wrung the life-blood from the fearless heart.*

* Prudentius has repeatedly mentioned, in various other parts of his poems, the then prevailing religious practice of invoking the aid of the saints ; and has eloquently asserted the efficacy of their intercession in behalf of those who address themselves to their fraternal charity. The invocation of saints is clearly pointed out in the following verses :—

Adesto nunc, et percipe
 Voces precantum supplices,

IX. INVOCATION OF SAINTS IN THE PRIMITIVE CHURCH
PROVED FROM ANCIENT INSCRIPTIONS.

In favour of the belief and practice of the Invocation of Saints by the primitive Church, there is a species of proof which has been seldom, perhaps never before, introduced to the notice of the English reader. The Roman catacombs are perpetually exhibiting such lucid evidence upon this article of apostolic doctrine, as to dispel the faintest shadow of doubt or uncer-

Nostri reatus efficax
Orator ad thronum Patris.

* * * * *

Misererestrarum precum,
Placatus ut Christus suis
Inclinet aurem prosperam
Noxas nec omnes imputet.

Hymn. v. Perist. 545, et seq.

Talking of the tomb of St. Agnes at Rome, he says :—

Servat salutem virgo Quiritium :
Necnon et ipsos protegit advenas,
Puro, ac fidei pectore supplices.

Hymn. xiv. Perist. 5.

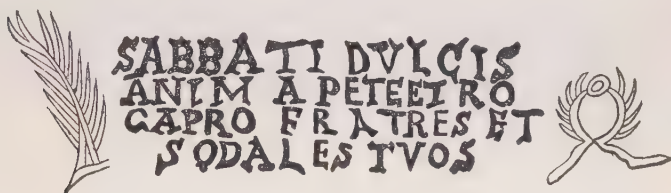
In noticing the protection to be derived from the intercession of the saints, Prudentius gratefully observes of his own native city Calahorra :

O triplex honor, O triforme culmen,
Quo nostræ caput excitatur urbis
Cunctis urbibus eminens Iberis !
Exultare tribus libet patronis
Quorum præsidio fovemur omnes
Terrarum populi Pyrenearum.

Hymn. vi. Perist. 145.

Le Clerc, an eminent French Protestant writer, passes the following remark upon the *Peristephanon* of Prudentius :—"It is very evident, from various passages in these hymns, that Christians invoked the martyrs at that period, and believed that they had been assigned by the Almighty as the especial patrons of some particular places. Certain Protestant writers, who admit that along with the Scripture should be united the tradition of the first four or five centuries, have denied that prayer was ever made to the saints up to the fourth age of the Church. They should, however, not have erected such an imaginary system without having first of all investigated facts, since it is easy to refute their supposition by several parts of the writings of Prudentius."—*Le Clerc, Vies des Pères Primitifs, in Prudentio.*

tainty from about the subject. For whenever that burial-place of the primitive and persecuted witnesses to the faith is explored, it almost invariably happens that an inscription is discovered over some martyred saint, in which the prayers of the Christian champion who sleeps within, are desired by those who with religious reverence interred his mangled body, and composed his epitaph.* In the year 1694 was discovered, in the cemetery of SS. Gordianus and Epimachus,† the grave of the holy martyr Sabbatius, along with the following inscription on a marble slab, which closed up the oblong niche in the wall or sepulchre containing the martyr's bones.‡



Sabbati Dulcis Anima Pete et Roga
Pro Fratres (*sic*) et Sodales Tuos §

O Sabbatius, sweet soul, petition and pray for
Thy brethren and companions.

* The religious zeal which prompted many of the faithful to expend large sums of money, and even risk their lives, to rescue the bodies of the martyrs from insult, and to possess themselves even of the earth which was sprinkled with their blood, will be noticed in the next chapter, Nos. 6, 7.

† This cemetery is on the Latin Way, and about a mile from Rome.

‡ See a note to No. 7, in the next chapter, for a description of the way in which the graves were made in the catacombs. Concerning these ancient cemeteries, the reader is referred to Appendix IV.

§ Grammatical inaccuracies are of frequent occurrence in ancient inscriptions; hence we must not be surprised to find "pro fratres" instead of "pro fratribus," &c. This inscription was afterwards presented by Cardinal di Carpegna to the learned Florentine senator Buonarruoti, who has inserted it in his interesting work entitled "Osservazioni sopra alcuni Frammenti di Vasi antichi di vetro," where the reader may see it at p. 167. In the works of the poets and the orators of paganism, a palm-branch and wreath were emblematical of victory. The sacred writers also have noticed the palm-branch as a symbol of the triumph gained by the martyr and the true believer (Apoc. vii. 9),

The following sepulchral inscription was extracted from a tomb in the cemetery of Callistus :—

ATTICE SPIRITVS TVS
IN BONV ORA PRO PAREN
TIBVS TVIS

O Atticus, thy spirit is in good, pray for thy parents.*

Another inscription, found in the cemetery of Cyriaca,† is to a similar effect :—

JOVIANE VIBAS IN DEO ET
ROG (*id est* ROGA).

In the cemetery of Priscilla‡ was discovered the following :—

ANATOLIVS FILIO BENEMERENTI FECIT
QVI VIXIT ANNIS VII. MENSIS VII. DIE
BVS XX. ISPIRITVS TVVS BENE REQVIES
CAT IN DEO PETAS PRO SORORE TVA.

The two succeeding inscriptions were inedited until a

and the crown or garland as indicative of that eternal glory which the saints enjoy in heaven. (Isaiah xxviii. 5 ; 1 Cor. ix. 25 ; 2 Tim. iv. 8 ; Epist. of St. James i. 12 ; 1 St. Peter v. 4 ; Apoc. ii. 10.) Hence it is that a palm-branch and a wreath of laurel are usually traced in the mortar, scratched on the tile, or sculptured on the marble slab, which may have been severally employed by the first Christians, to seal the martyrs' graves in the catacombs. Both these types of victory are mentioned by the Christian poet Prudentius, who lived so near to the times of persecution. In his hymn in honour of St. Vincent, he says of that illustrious martyr :—

“ Tu solus, o bis inclyte
Solus brabii duplicis (*brabii pro bravi*)
Palnam tulisti : tu duas
Simul parasti laureas.”

Perist. Hymn. 5, 537.

The palm-branch and the laurel crown, which accompany the inscription, unitedly testify that Sabbatius was martyred for the faith.

* Apud Muratorium in Novo Thes. p. 1833, No. 6.—Bianchini, in his learned work entitled, “*Demonstratio Historiæ Ecclesiasticæ Quadrupartitæ comprobate Monumentis*,” places this inscription in the first table of the first century of the Christian Church.

† This cemetery is on the Tyburtine Way, and has its entrance at the church of St. Laurence out of the walls.

‡ This cemetery is on the Salarian Way.

few years ago, when they became the subject of a particular dissertation, and were published by an Italian antiquary.*

SIMPLICIO
VENEMEREN
TI. FILIO. TE —
IN PACEM
P. T. PR. N. S.

that is :—

SIMPLICIO BENEMERENTI FILIO
(*Suscipiat*) TE (*Christus*) IN PACEM
Pe Te PRo Nobis.†

The second is preserved in the church of the Blessed Trinity at Velletri :—

ANATOAICEMωNIIPωTO
TOKONTEKNONOCTICH
MEINEΔOΘHCHΠOCOAIION
XPONONYEYXOYHIEPHMωN

To Anatolius, our first begotten son, (thou) who
wast given to us for a short time, pray for us.

The following inscription, which may be found inserted in the works of one of the most celebrated scholars in lapidary writing,‡ is equally demonstrative

* Intorno un' antico Marmo Cristiano, Lettera di Clemente Cardinali, Bologna, 1819.

† In ancient inscriptions, the V is frequently substituted for B, and to those who are anywise versed in the lapidary style of writing, it is well known that very often words are so abbreviated, that their consonants only, sometimes no others than the first and last, are inscribed. —Fabretti, Inscr. Domest. ch. iii. p. 164 ; Mazzochi, de Epist. Hilarii, p. 11, in notis.

‡ Gaetano Marini, who expended forty years in studying and transcribing the Christian inscriptions discovered in the catacombs. Those valuable monuments of ecclesiastical antiquity, with others relating to the civil history of Pagan Rome, to the number of many thousands, were collected and classified by Marini, and now incrust the walls of the first corridor of the Vatican gallery. They form a body of documents which, to use the expression of Marini himself, “è una raccolta la più grande e la più dotta che sia al mondo.” —Aned. di G. Marini, Roma, 1822.

of the belief and practice of the primitive Church with regard to the invocation of departed saints :—

ROGES. PRO. NOBIS. QUIA. SCIMUS. TE. IN.
CHRISTO.*

At Rome, in 1758; in an excavation at the church of St. Agnes out of the walls, was discovered an epitaph composed by St. Damasus, who was elected Pope in 366, in honour of that youthful martyr and illustrious virgin. The pontiff concludes his verses with this invocation of St. Agnes :—

O VENERANDA MIHI SANCTUM DECUS ALMA PUDORIS
UT DAMASI PRECIB | FAVEAS PRECOR INCLYTA
MARTYR.†

The following inscription records a vow discharged by the religious empress Galla Placidia and her children, towards the year 440, when, as it would appear, the imperial family experienced the efficacy of the intercession made in their behalf during a tempest at sea, by St. John the Evangelist.

SANCTO AC BEATISSIMO APOSTOLO
JOANNI EVANGELISTÆ
GALLA PLACIDIA AUGUSTA
CUM FILIO SUO PLACIDIO VALENTINIANO
AUGUSTO
ET FILIA SUA JUSTA GRATA HONORIA
AUGUSTA
LIBERATIONIS PERICULO MARIS
VOTUM SOLVIT.‡

* Marini, *Iscrizioni Albane*, p. 37 ; and Fr. Arvali, p. 266.

† Apud Marangonium in Appen. ad Act. S. Victor. p. 138.

‡ Ravennæ, in Eccles. S. Joannis Evangel. apud Muratorium, p. 1878.

X. INVOCATION OF SAINTS IN THE ANGLO-SAXON CHURCH.

It will not, the writer presumes, be considered by the British reader as an intrusion on his patience, if a few extracts from an elegant and learned work on our native history,* be presented to his notice, in proof of the perfect conformity in belief and practice concerning the Invocation of Saints, which subsists between the Anglo-Saxons and the present Catholic inhabitants of the British Islands.

“But a short acquaintance with ancient literature,” observes Dr. Lingard, “will prove that our ancestors were too well instructed to confound man with God. They knew how to discriminate between the adoration due to the Supreme Being, and the honours which might be claimed by the most holy among his servants: and while they worshipped Him as the author of every blessing, they paid no other respect to them than what was owing to those whom they considered as *his* favourites, and *their* advocates. Whoever shall attentively peruse the works of the Saxon writers, or the acts of the Saxon councils, from the era of their conversion to what is deemed the darkest period of their history, will observe this important distinction accurately marked and constantly inculcated. When the poet sang the praises of his patron, he sought neither to interest his mercy, nor deprecate his justice: to obtain the assistance of his intercession, to be remembered by him at the throne of the Almighty, was the sole object of his petition.† If the preacher from the

* The Antiquities of the Anglo-Saxon Church, by J. Lingard, D.D.

† See Alcuin’s Address to the Virgin Mary:—

Tu mundi vitam, totis tu gaudia sæclis,
Tu regem cœli, tu dominum atque Deum
Ventris in hospitio genuisti, virgo perennis
Tu precibus nobis auxiliare tuis.

Alcuin. apud Can. tom. ii. pars ii. p. 471.

Also S. Aldhelm de Virgin. Bib. Pat. tom. viii. p. 22, and Bede Vit. S. Cuthb. p. 291.

pulpit exhorted his hearers to solicit the prayers of their more holy brethren, he was careful to inculcate that they should adore God alone, as their true Lord and true God.* If the Christian, when he rose from his bed, was accustomed to beg the protection of the saints, he was yet commanded in the first place to worship with bended knees the majesty of his Creator.† These distinctions were too easy to be mistaken. The idea of intercession necessarily includes that of dependence, and to employ the mediation of his favourites, is to acknowledge the superior excellency of the Deity.”‡

XI. CONTAINED IN ALL THE LITURGIES.

The unhesitating belief of our Anglo-Saxon ancestors in the intercession of the saints, and the religious ardour with which, as is attested by a variety of monuments, they invoked their prayers, demonstrate the genuineness of their religious credence, and its consequent identity with that of the universal Church, whether in the east or west, on this important article of faith. That such a doctrine was in fact most studiously inculcated by the apostles and their immediate successors, may be readily ascertained by referring to the liturgies

* The Saxon Homilist is very accurate in his expressions :—“ Him alone shall we adore. He alone is true Lord and true God. We beg the intercession of holy men that they would intercede for us to their Lord and our Lord. But nevertheless we do not pray to them as we do to God.” (Homil. Sax. apud Whel. p. 283.) “Nulli martyrum,” says the manuscript quoted above, “sacrificamus, quamvis in memoriis martyrum constituamus altaria.”—Ibid.

† “Having worshipped his Creator alone, let him invoke God’s saints, and pray that they would intercede for him to God ; first to holy Mary, and then all the saints of God.”—Lib. Leg. Eccles. apud Wilk. p. 272.

‡ Thus, in the Saxon homilies, the preacher points out the difference between the intercession of the saints and the mediation of Christ, when he exhorts his auditory to solicit the intercession of the Virgin Mary, with Christ her Son, her Creator, and her Redeemer.—Serm. in Annunc. St. Mariæ, apud Wanley, p. 2. See the Antiquities of the Anglo-Saxon Church, pp. 279, 280.

that have been in use from time immemorial in those several Churches, which those first preachers of the Gospel, or their immediate disciples, founded.*

XII. OBJECTIONS ANSWERED.

If it be idle or illicit to call upon the saints to pray for us, then the impropriety and unlawfulness of our invocations must arise from some of the following causes; namely, the unwillingness and incapability of the saints to pray for us; or, because they cannot hear our prayers; and even, though they could, the offering of them up would be an injury perpetrated against the Godhead, and a particular derogation from the mediatorship of Jesus Christ.

XIII. CHARITY ENGAGES THE SAINTS TO PRAY FOR US.

I. With respect to the unwillingness of the saints to present our petitions at the throne of mercy, we cannot for a single moment contemplate even the possibility of its existence; for, though faith shall have a termination when we shall see God as he is,† though hope will one day win the object of its longings,‡ charity never falleth away,§ but glows brighter and purer, and acts more unceasingly within the bosom of the saint in heaven, than in the breast of the most righteous man that ever lived upon earth.

If, therefore, charity impels each Christian, whose pretensions to piety are of the very humblest order, inwardly to remember his brethren, his friends, and all fellow-creatures, in his daily prayers, the same virtues must possess an impulse incomparably more active in stimulating the blessed souls in Heaven to intercede for those whom they have left upon earth.

* Extracts from the Liturgies in use throughout the East are given in Appendix II.

† St. John iii. 2.

‡ “But hope that is seen is not hope. For what a man seeth, why doth he hope for?”—Rom. viii. 24.

§ 1 Cor. xiii.

XIV. THEY HAVE THE POWER OF DOING IT.

II. Concerning their ability to perform this charitable office for us, it is to be observed, that if the saints, while they themselves were wanderers in the desert of this world, could present their supplications to Almighty God in our behalf, it is inconceivable why they cannot exercise the same kindness, now that they have entered into the enjoyment of the promised land of Heaven ; and how, in the plenitude of their actual happiness, the power of doing good, and of moving according to the spirit of God's own love, should be circumscribed within much more narrow limits than what were assigned for its action while on earth.

XV. THEY KNOW WHAT PASSES UPON EARTH.

III. But, perhaps, it may be argued that they do not know what passes here below, and, therefore, as they cannot hear our prayers, it is consequently useless for us to beg their intercession. What authority have those who differ from the Catholic Church for such an objection ? None whatever ; for, instead of being warranted by any passage in the Scriptures, or countenanced by reason, it is, on the contrary, most easily removed by calling in the aid of Scripture and reason. If it be asserted that the saints of themselves, or by any quality inherent in their nature, cannot hear our prayers, nor penetrate the secret enclosure of our hearts, to read the thoughts and watch the motions that are stirring there, we most readily assent to such a declaration ; but this does not overthrow the dogma respecting the prayers of the saints. To accomplish this, it must be demonstrated that Almighty God cannot impart to them such a knowledge ; to refuse, however, to recognize such a power in the Deity would be blasphemous. God has communicated to the prophets the knowledge of events that were not to happen for many hundred years. Eliseus witnesses, as though he were personally present, the scene that

takes place between Giezi and the Syrian general Naaman :—" Was not my heart present when the man turned back from his chariot to meet thee ? So now thou hast received money, and received garments, &c. But the leprosy of Naaman shall also stick to thee and to thy seed for ever."* The same prophet was acquainted with what passed in the council-chamber of the Syrian king, who imagined that some amongst his friends had betrayed his secret confidence :—" And calling together his servants, he said : Why do ye not tell me who it is that betrays me to the king of Israel ? And one of his servants said : No one, my Lord, O King, but Eliseus the prophet, that is in Israel, telleth the king of Israel all the words that thou speakest in thy privy-chamber."†

To St. Peter was revealed the deception of Ananias and Sapphira.‡ Surely, if the Divine Being could convey to his servants while on earth a perfect knowledge of transactions which eye could not see, nor of which the ear could receive the faintest information, he must be equally able to impart similar communications unto the spirits of the blessed, who are now much more susceptible of receiving these revelations. It was from afar off, from hell itself, that the rich man put up his prayer to Abraham ; but neither the great chaos which was fixed between them, nor the difference of place and state, prevented that holy patriarch from hearing, and replying to the supplication.§ If a prayer can be heard in limbo from the depths of hell, assuredly our petitions can penetrate from earth to Heaven. Abraham, moreover, was aware that Moses and the prophets had existed, and had put on record the laws and admonitions of Almighty God ;|| the same omnipotence that communicated this to Abraham, imparts to his blessed servants a knowledge of those prayers addressed to them by mortals here on earth. This will enter more readily into our conception, when we call

* 4 Kings v. 26, 27 ; Protest. version 2 Kings.

† 4 Kings vi. 11, 12.

‡ Acts v. 3.

§ St. Luke xvi. 24, 25.

|| St. Luke xvi. 29.

to our remembrance, that now the saints possess advantages which were not enjoyed by Abraham while in limbo ; for they are installed in the actual fruition of beatific glory—are in Heaven, and see God face to face. Our divine Redeemer assures us that there shall be joy in Heaven upon one sinner that doth penance ;* but who are they who participate in this holy jubilation ? the whole court of Heaven ; and consequently the saints as well as the angels, the universal body of the citizens belonging to the celestial Jerusalem ; no one is excepted, and no one can ; for we are told by Christ himself, that the saints in glory are like to the angels.† The brightest angels have not a peculiar faculty or power by which they can ascertain what passes or is said on earth, independent of the interposition of the Deity ; how, therefore, do they become acquainted with the sinner's repentance ? Whatever medium the Protestant assigns for the conveyance of terrestrial knowledge to the angels, the Catholic will ascribe as the method by which the saints become informed of our requests to engage their prayers and supplication in our favour.

XVI. THEIR INTERCESSION NOT DEROGATORY TO THE MEDIATORSHIP OF CHRIST.

IV. But it will be further objected, that although the saints may be able to hear our invocations, still it is injurious to the mediatorship of Christ to call upon them. In reply, the Catholic observes, that he by no means elevates the saints whom he calls upon, to the dignity of mediators of redemption, or distributors of graces ; he merely invokes their charity ; he solicits them to be the bearers of his supplications to the throne of his and their Saviour Jesus, the true—the one—the only mediator of redemption ; he attests how earnestly studious the Church is in teaching the unlawfulness of asking anything of the saints as if they were the authors of divine benefits, and the dispensa-

* St. Luke x. 7.

† St. Matt. xxii. 30, and St. Luke xx. 36.

tors of glory and of grace, or could impart to us any of the means required for securing our salvation. He illustrates this portion of the creed of his Church by a reference to the formularies of public prayer which she employs in her services, and to those authentic and doctrinal expositions which she exhibits as the standard of her faith.

XVII. MANNER OF ADDRESSING GOD THROUGH THE SAINTS.

The form of prayer used in the solemn and public worship of the Church, will, in the clearest manner, testify her doctrine on the invocation of saints.* Throughout the Missal,† and the Breviary,‡ there is not one single prayer or collect addressed to any saint whatever; but every one of them is directed to God alone. They begin with one or other of the following invocations to the Deity:—"Omnipotens sempiterne Deus," &c.—Almighty, eternal God:—"Intercessio nos quæsumus Domine"—May the intercession, O Lord, &c.:—"Præsta quæsumus omnipotens Deus"—Grant, O Almighty God, &c. They end with this conclusion:—"Through our Lord Jesus Christ, thy Son." The following strophe includes the sense of these lines in which each anthem chanted in the public office, closes.

In this, most gracious Father, hear
With Christ, thy equal Son, our prayer,
Who, with the Holy Ghost and Thee
Resides and reigns eternally. Amen.

* Pope St. Cælestinus, who ascended the pontifical throne in the year 431, observes, in his letter to the bishops of Gaul:—*Obsecrationum sacerdotalium sacramenta respiciamus, quæ ad Apostolos tradita in toto mundo atque in omni Catholica Ecclesia uniformiter celebrantur, ut legem credendi lex statuat supplicandi.*

† An appellation given to the volume which contains the Liturgy of the Mass, together with the whole order of divine service to be celebrated on the Sundays, festivals, and saints' days throughout the year.

‡ A book which contains the form of daily office or devotion, to be recited in public or private by every Catholic minister from the

XVIII. SIMILARITY OF CATHOLIC AND PROTESTANT
PRAYERS.

Whoever will take the trouble to compare the collects appointed to be read during the service of the English Establishment, on all Sundays of the year, with the collects that are set down in the Roman Missal for the same occasions, will be probably surprised to discover such a perfect accordance between them, in almost every instance, as to convince him that the "Book of Common Prayer" is indebted to the Mass of the Catholic Church for every beautiful invocation to the Deity. The coincidence is peculiarly observable on the feast of St. Michael and all angels, when Protestants employ a prayer the very same in sense, and a literal translation of the collect which the Catholic Church recites upon the same occasion.*

Though the Christian possesses only one Mediator of redemption, Christ Jesus, who alone has reconciled us through his precious blood,† and after having wrought the work of our redemption, and having "entered once into the Holy of Holies,"‡ always lives to make intercession for us;§ it does not by any means follow as a necessary consequence, that it is unlawful to solicit the intercession of angels and the saints; for were it so, neither St. Paul would have recom-

moment he is initiated into holy orders until the hour of his death. Such a duty is equally incumbent on the Pope, as well as the humblest sub-deacon.

* ORATIO.

Deus, qui miro ordine angelorum ministeria hominumque dispensas ; concede propitius : ut a quibus tibi ministrantibus in cœlo semper assistitur, ab his in terrâ vita nostra muniatur. Per Dominum nostrum, &c.

FROM THE BOOK OF COMMON PRAYER.

O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order ; mercifully grant, that as the holy angels always do thee service in heaven, so by thy appointment they may *succour* and *defend us* on earth : through Jesus Christ our Lord. Amen.

† 1 Tim. ii. 5.

‡ Heb. ix. 12.

§ Heb. vii. 25.

mended himself with so much earnestness to the prayers of the brethren on earth;* nor would St. James have thus exhorted us to “pray for one another, that you may be saved;”† for assuredly the prayers of a mortal man upon earth, however just and pure he may be from human imperfections, must derogate from the glory of Jesus as our Mediator, and deteriorate the price he paid for our redemption, quite as much as the intercession of the glorified spirits in heaven. The Apostles did not consider it to be injurious to the mediatorship of Christ to ask the saints to pray for them; why, therefore, should we?

XIX. INCONSISTENCY OF SUCH AN OBJECTION.

Men of every religious denomination are mutually solicitous to obtain the prayers of one another; and they do not hesitate to promise or request this reciprocity of Christian brotherhood; but what are we? Alas, the best among us are poor miserable creatures, with a load of sins and imperfections on our shoulders; and yet, many will request the prayers of each other without scruple, at the same instant that they would regard it as a heinous crime to beg the intercession of the pure and spotless saints in heaven, and pronounce it injurious to the mediatorship of Jesus, to address to his chosen faithful servants, who now wear robes of glory, brilliant and purple with his saving blood, the self-same invocations—the identical requests they make to sinners.

It is difficult to conceive how a rational and thinking Protestant can possibly object to that relative and inferior honour which Catholics exhibit towards the saints, when he himself is punctual in observing certain rites and ceremonies which cannot be ultimately referable to anything but this same practice.

1. There is scarcely one Protestant church, of however modern erection, which is not dedicated to God under the appellation of some peculiar saint; for one

* Rom. xv. 30, and Heb. xiii. 18.

† St. James v. 16.

sacred edifice which bears the title of the Trinity, there are a hundred denominated after St. Mary, St. Peter, or St. Paul.

2. In the ritual of the Establishment, certain days are appointed for the especial celebration of festivals in honour of the saints, when their names are introduced with all becoming reverence in the collect of the day.*

3. Instead of selecting an adjunct to his surname from the catalogue of heathen worthies, the Protestant assumes at baptism the appellation of some saint, and thus, in imitation of the Catholic, manifests his preference as well as reverence towards the glorified inhabitants of the heavenly Jerusalem.

We will close our observations on this subject by a concise though comprehensive abstract of the Catholic doctrine on the Intercession and Invocation of the Saints, furnished by a work of public authority in the Church, the Catechism of the Council of Trent, which says,—“ We do not address God and the saints in the same manner : God we implore to grant us the blessings of which we stand in need, and to deliver us from the dangers to which we are exposed ; but the saints, because they are the friends of God, we solicit to undertake the advocacy of our cause with him, to obtain for us from him all necessities for soul and body. Hence, we make use of two different forms of prayer : to God, we properly say, ‘ *Have mercy on us—hear us :*’ but to the saints, ‘ *Pray for us.*’ The words, ‘ have mercy on us,’ we may also address to the saints, for they are most merciful ; but we do so on a *different principle* ; we beseech them to be touched

* Such, for instance, are St. Andrew’s Day, the Feast of St. Thomas the Apostle, the Conversion of St. Paul, the Presentation of Christ in the Temple, or the Purification of the Virgin Mary, St. Matthias’s Day, the Annunciation of the Blessed Virgin Mary, St. Mark’s Day, St. Philip and St. James’s Day, St. Barnabas the Apostle, St. John Baptist’s Day, St. Peter’s Day, St. James the Apostle, St. Bartholomew the Apostle, St. Matthew the Apostle, St. Michael and all Angels, St. Luke the Evangelist, St. Simon and St. Jude Apostles, and All Saints’ Day.

with the misery of our condition, and to interpose in our behalf their influence and intercession before the throne of God. In the performance of this duty, it is strictly incumbent on all, not to transfer to creatures the right which belongs exclusively to God; and when kneeling before the image of a saint, we repeat the Lord's Prayer, we are also to recollect that we beg of the saint to pray *with us*, and to obtain for us those favours which we ask of God, in the petitions of the Lord's Prayer; in fine, that he becomes our interpreter and intercessor with God. That this is an office which the saints discharge, we read in the Apocalypse."*

* Catechism of the Council of Trent, translated by the Rev. J. Donovan, 1829, p. 467.

PART THE SECOND.

CHAPTER VI.

ON RELICS.

CONTENTS.

1. The Catholic Church pays a religious respect to relics.—2. Authorized by Scripture.—3. Virtue possessed by saints' relics.—4. A reverence for them exemplified by Scripture.—5. Shown by the first Christians.—6. By carrying off the bodies of the martyrs.—7. By collecting everything stained with their blood.—8. By the custom of using the martyrs' tombs as altars.—9. From relics being anciently, as now, enclosed in altars at their consecration.—10. Respect anciently paid to relics proved from the calumnies of the Heathens.—11. From the objections of Heretics.—12. Veneration of relics in the Anglo-Saxon Church.—13. Miracles wrought through relics attested by Protestants.—14. Relics collected by Protestants.
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FROM ascertaining the doctrine of the Church upon the Invocation of Saints, we are conducted by a natural transition, to inquire what she teaches concerning their relics, that is to say, those existing portions of the mortal remains, and such things as once belonged to those amongst the followers of Jesus, who were saints whilst dwelling amid men, and are now in heaven in a state of glory.

I. THE CATHOLIC CHURCH PAYS A RELIGIOUS RESPECT TO RELICS.

The Catholic believes that God only is the object of his worship and adoration; yet he conceives that, without detracting anything from that supreme homage due to the Divinity, he may manifest a becoming

reverence towards the relics of the saints; and he observes, in the language of the Council of Trent,—“That the bodies of holy martyrs, and of others now living with Christ, which were the members of Christ, and the temple of the Holy Spirit, and which shall be raised by Him to eternal life, and be glorified, are to be venerated by the faithful.”*

II. AUTHORIZED BY SCRIPTURE.

The proofs for such a doctrine are easily collected from the sacred pages. That heaven has oftentimes imparted a virtue to the relics of its faithful servants, is certain.

III. VIRTUE POSSESSED BY SAINTS' RELICS.

It is recorded in the Fourth Book of Kings,†—that when Eliseus smote the waters of Jordan with the mantle of Elias, they parted and the prophet passed over: and again,—when a dead man was let down into the sepulchre of Eliseus, no sooner did he touch the bones of the prophet than he revived, and stood upon his feet.‡ The healing virtues possessed by the garments of our blessed Redeemer are particularly noticed:—“And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I can but touch his garment I shall be healed. But Jesus turning about and seeing her, said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.”§ The Almighty was pleased to allow a similar

* Mandat sancta Synodus omnibus Episcopis, et cæteris docendi munus curamque sustinentibus, ut fideles diligenter instruant, sanctorum martyrum, et aliorum cum Christo viventium sancta corpora, quæ viva membra fuerunt Christi (1 Cor. iii. et vi.) et templum Spiritus Sancti ab ipso ad æternam vitam suscitanda et glorificanda, a fidelibus (Hieronymus adversus Vigilantium) veneranda esse.—Concil. Trident. sess. xxv.

† 4 Kings ii. 14 (Protest. transl. 2 Kings).

‡ Ibid. xiii. 21.

§ St. Matt. ix. 20—22.

efficacy not only to the garments, but even to the shadows of his delegated ministers the Apostles, for we read that,—“The multitude of men and women that believed in the Lord was more increased, inso-much that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow, at least, might overshadow any of them and they might be delivered from their infirmities, . . . who were all healed.”* “And God wrought by the hand of Paul more than common miracles; so that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.”†

IV. A REVERENCE FOR THEM EXEMPLIFIED BY SCRIPTURE.

The veneration which has invariably been exhibited, from the earliest ages up to the present moment, by the Church, to the remains or relics of the martyrs and the saints, is warranted by a variety of examples recorded in the sacred history. On going out of Egypt, Moses was careful to comply with the dying request of holy Joseph, and took along with him that venerable patriarch's bones, to secure for them honourable sepulture in the land of promise.‡ Josias, who did that which was “right in the sight of the Lord,” though he demolished the high places erected to Astaroth, the idol of the Sidonians, and to Chamos, the scandal of Moab; though he broke in pieces the statues, cut down the groves, and overturned the altars of idolatry; though when he “saw the sepulchres that were in the mount, he sent and took the bones out of the sepulchres, and burned them;” yet, amid all this, we observe this zealous and religious king making the following inquiry, and issuing the following orders:—“What is that monument which I see? And the men of the city answered, It is the sepulchre

* Acts v. 14—16.

† Acts xix. 11, 12.

‡ Exod. xiii. 10.

of the man of God, who came from Judæa; and he said, Let him alone, let no man move his bones. So his bones were left untouched, with the bones of the prophet that came out of Samaria.”*

V. SHOWN BY THE FIRST CHRISTIANS.

That these examples were not thrown away upon the primitive Christians, is evidenced by numerous and highly interesting proofs.

VI. BY CARRYING OFF THE BODIES OF THE MARTYRS.

The pious solicitude manifested in the times of persecution, by the faithful, to rescue the mutilated bodies of their martyred brethren from the insults and contumely of the Pagans, is attested by a crowd of ancient and venerable authorities.

In the History of the Church, by Eusebius, is a letter from the Church of Smyrna, in which, after giving an account of the martyrdom of St. Polycarp, their bishop, the Smyrnians observe,—“Our subtle enemy, the devil, did his utmost that we should not take away the body, as many of us anxiously wished. It was suggested that we should desert our crucified master, and begin to worship Polycarp. Foolish men! who know not that we can never desert Christ, who died for the salvation of all men, nor worship any other. Him we adore as the Son of God; but we show deserved respect to the martyrs, as his disciples and followers. The centurion, therefore, caused the body to be burned; we then gathered his bones, more precious than pearls, and more tried than gold, and buried them. In this place, God willing, we will meet, and celebrate with joy and gladness the birthday of his martyr, as well in memory of those who have been crowned before, as by his example, to prepare and strengthen others for the combat.”†

* 4 Kings xxiii. 13—18 (Prot. transl. 2 Kings, &c.).

† Hist. Eccles. lib. iv. ch. xv. pp. 170, 171. See Faith of Catholics, &c. p. 413.



VII. BY COLLECTING EVERYTHING STAINED WITH THEIR BLOOD.

Such was the zeal of the early Christians in this regard, that they frequently purchased, by a bribe, the connivance of the guards to collect and carry off the scattered members of the Christian champions, and obtained, at considerable sums of money, those several instruments,* which had been used by the public exe-

* Several of those instruments employed by the Gentile persecutors of the infant Christian Church, for the laceration and torture of the martyrs' bodies, have come down to us, and are still preserved with particular respect in the churches and cabinets of Christian antiquities at Rome. They are made either of bronze or iron, and are variously fashioned in the shape of gloves, claws, hooks, combs, and whips. To these may be added certain large orbicular stones having rings fastened in them; all of which are accurately delineated after the originals, in the accompanying plate. No. 1 exhibits an iron glove, which was discovered in that part of the Roman catacombs, denominated the cemetery of Calepodius. (Vide Aringhium, Roma Sub. tom. ii. p. 687.) Its fingers are curved inwards and sharp at the extremities. No. 2 represents an iron hook, which was found inserted in a martyr's head in the cemetery of St. Agnes. (Vide Mamachium, tom. iii. p. 205.) No. 3 describes an iron comb which is now preserved in the convent of St. Mary Magdalen on the Quirinal hill, belonging to the Dominican nuns. Boldetti (p. 319), and Mamachi (tom. iii. Antiq. p. 205, No. 4), severally speak of it. Nos. 4 and 8 represent two instruments of martyrdom, at present in the museum of Christian antiquities at the Vatican library, and bear a resemblance to the talons of a bird of prey. No. 5 is a figure of the double claws which were found during the pontificate of Paul III., and are now kept amongst the relics of St. Peter's. Similar ones, though smaller, are preserved at the church of St. Cecilia, in Trastevere. They are a species of forceps, or pincers, and were known by the name of "*ungulæ bisulcæ*," under which appellation they are designated by Prudentius (Hymn. i. Peristeph. SS. Hemet. et Celed. v. 44), when he says:—

*Illa (fides) virgas, et secures, et bisulcas ungulas
Ultro fortis expetebat, Christi amore interrita.*

And in another place where that poet beautifully observes, in describing the same ardour of the primitive Christians to undergo the pains of martyrdom:—

*Amor coronæ pene prævenit trucem
Lictoris artem, sponte nudas offerens
Costas, bisulcis exsecandas ungulis.*

Hymn. x. Peristeph. S. Romani, v. 71, &c.

cutioner for the purpose of inflicting death or torture on any of the faithful.* Pious females used to mingle in the crowd of spectators, in order to tinge their

No. 6 expresses a whip made of iron-wire chains, loaded at the ends with knobs of bronze, now preserved in the Christian museum at the Vatican library. Sometimes this instrument of punishment was made of thongs on which were knotted leaden pellets, and is thus referred to by Prudentius :—

Tundatur, inquit, terga crebris ictibus,
Plumboque cervix verberata extuberet :

* * * * *

Pulsatus ergo martyr illa grandine
Postquam inter ictus dixit hymnum plumbeos.

Hymn. x. Peristeph. S. Romani, v. 115, &c.

Nos. 7 and 9 represent two caldrons, which are frequently sculptured on the sepulchres of the martyrs, and are enumerated by Mamachi and other writers, amongst the instruments of torture. No. 7 is copied from the one inscribed upon the marble slab over the tomb of St. Victorina, in the cemetery of Cyriaca, and is accompanied by this inscription :—

BICTORINA IN PACE ET IN 

No. 9 is taken from another sepulchral marble, which closes up the niche in which reposes the body of St. Exuperantius in the cemetery of Calistus, and has on one side of it EXUPERANTIUS IN PACE. These caldrons were filled with boiling oil, pitch, or wax, into which the martyr was immersed. (Boldetti, Osserv. sopra i Cimiterii, p. 318, and Mamachius, Antiq. Christ. tom. iii. p. 213.) No. 10 exhibits one of those orbicular stones, with a ring fastened in the centre, of which many have been discovered in the catacombs, and some are shown in the churches at Rome. That those stones served the double purpose of weights for traffic and instruments of punishment, would seem evident after what Boldetti has remarked of them. He asserts that several have been found with figures indicative of their respective value, and he proves that the lictors and public executioners of Rome were allowed, by the laws of the twelve tables, to punish culprits by hanging such weights to them. “Vincito aut nervo aut compedibus quindecim pondo non minore, aut si volet majore, majore vincito.” (L. XII. Tabular. apud Boldettium, p. 250.) The martyrs were frequently left hanging up by the arms, with those weights attached to their feet : and when drowning was their punishment, one of those stones was suspended about the neck, or fastened to the feet, of these holy victims, and thus they were precipitated into the Tiber.

* The public executioner was frequently invited to sell even his own garments that had been stained with the blood of the martyrs.—Acta Martyrum, apud Boldettium, tom. i. p. 131.

handkerchiefs in the holy victims' blood, and employ sponges to imbibe from the ground as much of it as possible. The blood so collected was afterwards pressed into small vitreous or earthen vases, and deposited, together with the body of the Christian hero, in the catacombs. This is attested in part by the elegant Prudentius, who makes the following allusions to this office of religious veneration :—

Palliolis etiam bibulæ siccantur arenæ,
 Nequis in infecto pulvere ros maneat ;
 Siquis et in sudibus recalenti aspergine sanguis
 Insidet, hunc omnem spongia pressa rapit.*

* Hymn. xi. Peristeph. S. Hippolyti, v. 141, &c. The document from which Prudentius drew his information on this subject is as curious as it is valuable and highly interesting. It was no other than a fresco-painting which adorned the walls of the chapel in the Roman catacombs, in which the body of St. Hippolytus was deposited. This painting was quite perfect in the days of the poet, and he has furnished us with a most minute description of it in the hymn which he composed in honour of that martyr, who was put to death by being torn to pieces by wild horses. The name of this saint, Hippolytus, suggested this sentence to the Roman prefect, who, on learning it, exclaimed, "Then like Hippolytus let him be dragged by wild horses!" The classic reader will recollect the story related by Ovid (*Metam. lib. xv. fab. 14*) concerning the fabulous son of Theseus, Hippolytus, who, falling over his chariot, and getting entangled in the harness of his own affrighted horses, was dragged along by them until he was dashed to pieces. The furious horses bounded off with the body of the saint trailing behind them. They darted through brooks and over rocks and briers ; they beat down hedges and everything they encountered on the road. The stones, the thorns, were besprinkled with his blood, the ground was strewed with fragments of his mutilated body : these the faithful afterwards respectfully gathered up, and collected what drops of blood they could with sponges. With weeping eyes they most carefully scrutinized every spot of ground, to pick up every portion of the martyr's remains, all of which were deposited in the catacombs. Such was the scene that formed the subject of the picture which Prudentius thus describes :—

Picta super tumulum species liquidis viget umbris,
 Effigians tracti membra cruenta viri.
 Rorantes saxorum apices vidi, optime Papa,
 Purpureasque notas vepribus impositas.
 Docta manus virides imitando effingere dumos,
 Luserat, e minio russeolam saniem.
 Cernere erat, ruptis compagibus, ordine nullo
 Membra per incertos sparsa iacere situs.

Those crimson dew, from martyr's heart that ran,
 Are rescued from th' unhallow'd tread of man
 By pious brethren, who with linen band
 Wipe up the gore that stains the thirsty strand.
 What blood that, reeking, on the club may stay,
 A sponge impress'd will gently sip away.



Vase containing the blood of a martyr, and the sponge by which it had been imbibed from the ground. (See Boldetti, tom. i. pp. 187—213.) The vase was imbedded in mortar, on which was scratched a palm-branch, with SA, the contraction of the word sanguis (blood).

Addiderat charos, gressu, lacrymisque sequentes,
 Devia qua fractum semita monstrat iter.
 Mœrore attoniti, atque oculis rimantibus ibant,
 Implebantque sinus visceribus laceris.
 Ille caput niveum complectitur, ac reverendam
 Canitiem molli confovet in gremio.
 Hic humeros, truncasque manus, et brachia, et ulnas,
 Et genua, et crurum fragmina nuda legit.
 Palliolis etiam bibulæ siccantur arenæ,
 Nequis in infecto pulvere ros maneat ;
 Siquis et in sudibus recalenti aspergine sanguis
 Insidet, hunc omnem spongia pressa rapit.

If other proofs were wanting, such a pious anxiety, depicted by the pencil of the painter and the pen of the poet, as manifested by the

And again, while describing the martyrdom of St. Vincent, the poet says :—

Plerique vestem lineam
Stillante tingunt sanguine,
Tutamen ut sacrum suis
Domi reservent posteris.*

Crowds haste the linen vest to stain
With gore distilled from martyr's vein,
And, thus, a holy safeguard place
At home, to shield their future race.

In the tombs of the martyrs, the bodies were covered the
sepulchre from the palm-branch,† inscribed upon the palm-branch, but more
particular description is usually inserted in a horizontal
excavation in which was deposited the body of the
martyr.‡ The reason assigned for such a custom is,

early Christians to collect the remains of a martyr, would alone be sufficient to demonstrate their religious veneration for their relics.

* Hymn. v. Peristeph. S. Vincentii, vers. 341.

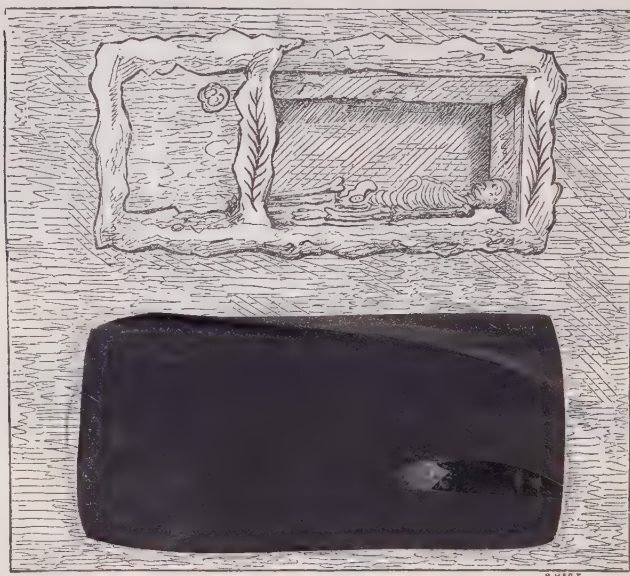
† Among the most celebrated of these catacombs were those belonging to SS. Praxedes and Pudentiana, daughters of Pudens, the Roman senator, who, with his whole family, was converted to the faith by the apostles SS. Peter and Paul. These sisters in faith and holiness, as well as according to the flesh, expended their patrimony in yielding succour to the martyrs while in chains, in employing persons to rescue their remains from profanation, and in giving them, after their triumph, an honourable interment in those catacombs under their estate upon the Salarian way, where they themselves were buried, and upon the enlarging and arranging of which they had expended much money. For some observations on the Roman catacombs in general, the reader may consult Appendix IV.

‡ The multitude, which no man could number, that St. John saw standing before the throne of the Lamb, clothed in white, held palms in their hands (Apoc. vii. 9). For some other observations on the palm-branch, see the note to No. ix. Ch. V. p. 243. The dove, another Christian emblem, will be noticed at No. xvii. Ch. VII. ;

and the monogram  is explained in a note to No. iv. Ch. IX.

These three symbols, together with the anchor, which interprets itself as indicative of pious hope, are all discernible on the lower of the two sepulchres exhibited in the woodcut.

§ The graves in the catacombs of Rome were not, like ours, in the



Graves of the Martyrs inserted in the walls of the Roman Catacombs.—
Boldetti, Osservazioni sopra i Cimiterii, &c., tom. i. p. 213.

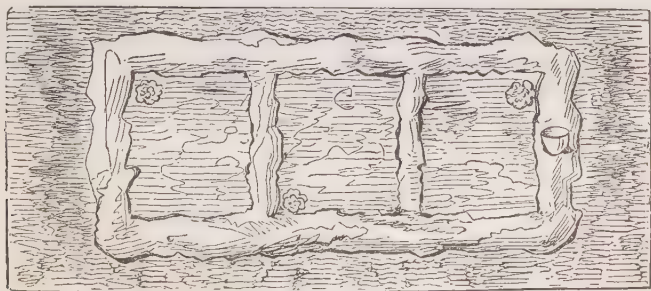
that the primitive Christians, admonished by St. John, in his book of the Apocalypse, regarded the martyrs as those “Who are come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb;”^{*} and who are, in fine, those blessed spirits of whom the same Evangelist observes : —“I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying,—How long, O Lord, (holy and true) dost thou not judge and revenge our blood.”[†] Those ardent be-

ground, and liable to be trodden on, but were horizontal niches, pierced in regular rows, like shelves, one above the other, in the sides of the passages and subterranean labyrinths resorted to by the primitive Christians in the time of persecution, for the triple purpose of concealment, of burying the bodies of the faithful, and of solemnizing the Eucharistic sacrifice. The present and the following chapter, but especially the works of Aringhi, Boldetti, D’Agincourt, and Bottari, exhibit several engravings representing the catacombs as they now exist.

^{*} Apoc. vii. 14.

[†] Apoc. vi. 9, 10.

lievers, therefore, emulously endeavoured to procure some relic of the martyrs, which should be to them and to their household, “a tutamen sacrum,” according to Prudentius,—a hallowed safeguard,—and a visible pledge that those happy souls were making intercession, through the merits of the Saviour, for them and all their families. So ardent was this fervour, that it influenced many to attend at the execution of the martyrs, and to spread out their garments to catch, if possible, some drops of that blood belonging to those heroes of Christianity; and illustrious matrons were known to exchange the most costly jewels for a garment which had been sprinkled with it. But such zeal must have exposed a number of Christians to detection, and subjected them to undergo the self-same tortures inflicted upon those for whose remains they exhibited so much veneration. To prevent all unnecessary exposure, and at the same time to encourage and gratify this laudable respect towards the combatants of Christ, it was recommended by the ecclesiastical authorities, that whatever blood of the martyrs was or might be collected by individual courage or address, should be deposited in vases affixed to their tombs, for the common benefit, in such a manner, that the faithful might in security tinge their handkerchiefs with the precious gore, and carry it home as a glorious and invaluable relic.*



A Grave in the wall of the Catacombs, with a Vase containing the Martyr's Blood attached outside of it.—Boldetti, tom. i. p. 213.

* See the observations of the learned prelate Bianchini, in his annotations to Anastasius Bibliothecarius, de Vitis Rom. Pont. vol. ii. p. 244.

VIII. BY THE CUSTOM OF USING THE MARTYRS' TOMBS AS ALTARS.

There is another and most important custom, introduced amongst the faithful in the very first ages of Christianity, and practised ever since, that clearly demonstrates the religious reverence which, from the earliest antiquity to the present time, has been unceasingly exhibited by the Church to the relics of the saints. That the primitive Christians were accustomed to erect their altars, for the celebration of the unbloody sacrifice of the Mass, upon the tombs of the martyrs, is certain. This is demonstrated not only by the descriptions of the Christian cemeteries which we have in ancient authors, but by the ocular proofs that are obvious to the world in many of those very altars still extant in the Roman catacombs, and are accessible to the inquisitive traveller.*

* Engravings of these altars may be seen in any of the authors on the Roman catacombs ; Bosio, Aringhi, Boldetti, and Bottari. One of these altars, copied from the *Roma Sotterranea* of M. Bottari, is given in Ch. X. No. 2 of this work. D'Agincourt has published one, which he discovered in 1780, in the cemetery of St. Hermetes, situated just out of the walls of Rome, on the Salarian way. After enumerating the fresco-paintings around this sepulchre, and noticing how it was excavated in the tufo, like a niche, in the shape of a segment of a circle, and hence denominated by ecclesiastical writers "*monumentum arcuatum*," this profound antiquary observes :—" In the midst of those venerable symbols, upon a large slab of marble which completely covered the sarcophagus of the martyr, the first ministers of the Christian worship celebrated the mysteries of our faith in the time of persecution.—D'Agincourt, tom. ii. p. 86, and Tav. xii. of the Italian translation.

Most of the entrances into the Roman catacombs have been, for some years past, closed up to the public, on account of several persons, who would stray from their guides, having lost themselves, and perished in these inextricable windings. Any one, however, may readily procure an admittance into almost every one of the cemeteries, by applying to the proper quarter. Many of the most ancient and celebrated churches owe their origin to these altars on the martyrs' tombs in the catacombs. Instead of translating the bodies of St. Peter, St. Lawrence, and several other distinguished martyrs, their respective temples were erected, and still remain, just over the spot in which they were first deposited in the cemeteries.

Whether St. John, in his Apocalypse (vi. 9), where he thus details his vision of the mystic sacrifice in Heaven,—“I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held,” referred to the custom as already established, of making the tombs of the martyrs serve for altars, or whether those words suggested to the first believers the propriety of introducing such an observance, this passage in the writings of the beloved disciple is equally precious and well adapted to elucidate the practice. In one instance it will show its antiquity; in the other, its scriptural origin. Amongst the early Christian writers there are two, St. Paulinus of Nola and Prudentius,* whose testimony on this point is of intrinsic value, not only from its being curiously interesting, but because it is so full and unequivocal; and the monuments which these authors describe, were perfectly entire at the epoch when they noticed them. In one of his letters addressed to Severus, St. Paulinus encloses some verses of his own composition, which were to be inscribed over the altar under which was deposited the body of St. Clare, of whom the venerable prelate says:—

Sancta sub æternis altaribus ossa quiescunt.†

Epist. xii. ad Severum.

His holy bones 'neath lasting altars rest.

From describing the Basilica of Nola, the saint proceeds to give a sketch of another but a smaller church,

* Concerning the period when they flourished, and the different works they wrote, consult the notes at p. 238.

† St. Paulinus, in several other verses, mentions the fact of St. Clare's body having been entombed under the altar.

*Digna pio domus est altaria, sub quibus artus
Conditur exanimus; nam spiritus æthere gaudet.*

* * * * *

*Clare fide, præclare actu, clarissime fructu,
Qui meritis titulum nominis æquiparas,
Casta tuum digne velant altaria corpus
Ut templum Christi contegat ara Dei.*

Epist. xii. ad Severum.

which he had just erected in the town of Fondi.* After furnishing some few details concerning this latter edifice, he says:—"That sacred ashes—some of the blessed relics of the apostles and martyrs—shall consecrate this little basilica also in the name of Christ, the saint of saints, the martyr of martyrs, and the Lord of Lords.† For Christ has testified that he will reciprocally become the confessor of his own confessors."‡ For this church two inscriptions were composed by Paulinus; one, to accompany the painting with which he had adorned the apsis; the other, to announce that portions of the relics of the apostle St. Andrew, of the evangelist St. Luke, and of St. Nazarius and other martyrs,§ were deposited under the altar, and of which he sings:—

DE RELIQUIIS.

Ecce sub accensis altaribus ossa piorum
Regia purpureo marmore crusta tegit.
Hic simul una pium complectitur arcula cœtum,
Et capit exiguo nomina tanta sinu.—*Ibid.*

In regal shrines, with purple marble graced,
Their bones are 'neath illumined altars placed.
This pious band's contained in one small chest,
That holds such mighty names within its tiny breast.

Prudentius visited not only the more celebrated

* A very old city, still existing under the same name, and situated on the Appian way, between Terracina and Naples.

† Verum hanc quoque basiliculam, de benedictis apostolorum et martyrum reliquiis sacri cineres, in nomine Christi, sanctorum sancti, et martyrum martyris, et dominorum Domini, consecrabunt.—Epist. xii. ad Severum.

‡ Ipse enim testatus est, se vicissim confessorum suorum confessorum futurum. (Epist. xii. ad Sever.) This is an allusion to those words of our Redeemer, when he said:—"Every one, therefore, who shall confess me before man, I will also confess him before my Father who is in heaven."—St. Matt. x. 32.

§ Hic et apostolicas præsentat gratia vires
Magnis in parvo pulvere pignoribus.
Hic pater Andreas, et magno nomine Lucas.
Martyr et illustris sanguine Nazarius,
Quosque suo Deus Ambrosio post longa revelat
Secula, Protasium cum pare Gervasio.

Epist. xii. ad Sever.

sanctuaries in Spain, of which country he was a native, but also those of Italy on his road to Rome, whither he travelled about the year 405. During his residence in that capital of Christianity, the poet was a devout frequenter of the catacombs; and has bequeathed to posterity a valuable record of his pious pilgrimages, in some beautiful hymns, which not only attest his own and his contemporary fellow-Christians' devotion towards the relics of the saints and martyrs, but certify the religious respect with which they were honoured by the Church in different countries, many years anterior to the period in which he wrote. In his hymn in honour of St. Hippolytus, he tells us that he visited the crypt, or sepulchral chapel,* in which the holy martyr's remains were deposited; and, after having described the entrance into the cemetery, and noticed with accurate minuteness the different groups in the fresco-painting which ornamented its walls, and to which we have already had occasion to refer, the poet makes the following remark:—

Talibus Hippolyti corpus mandatur opertis,
 Propter ubi apposita est ara dicata Deo.
 Illa sacramenti donatrix mensa, eademque
 Custos fida sui martyris apposita,
 Servat ad æterni spem judicis ossa sepulcro,
 Pascit item sanctis tibricolas dapibus.

Hymn. xi. Peristeph. v. 169, &c.

To such deep caves, in dark profounds that wind,
 Hippolytus's corse is now consign'd;
 And with a holy sepulture is graced,
 Just where to God a sacred altar's placed.
 To guard with zealous care its martyr'd dead,
 And yield the sacrament, this table spread

* This chapel was in the cemetery of Cyriaca, on the Tybertine way, and in what is called the Ager Veranus, near the Basilical church of St. Laurence out of the walls, close by which there are still some ruins in a vineyard, which are supposed to belong to an ancient church dedicated to St. Hippolytus, and built over his subterranean chapel in the catacombs. The account of this holy martyr's death has been given, and a reference made to the fresco which depicted it, in the note to No. VII. p. 264.

Those bones is keeping in its hallow'd tomb,
 To wait th' eternal Judge's gracious boon ;
 And nourishes with sacred food all those
 Who bow the knee to Christ where Tiber flows.

In his other hymns, Prudentius bears the most unequivocal testimony to the practice, even then a long time in use, of depositing the relics of the saints immediately under the altar. The hymn which he composed in honour of St. Eulalia,* concludes with the following lines :—

*Sic venerarier ossa libet
 Ossibus altar et impositum :
 Illa Dei sita sub pedibus
 Prospicit hæc, populosque suos
 Carmine propitiata fovet.*

Hymn. iii. Peristeph.

'Tis meet her bones with rev'rence should be graced,
 And altar honour'd o'er those bones that's placed.
 Eulalia, seated at her Saviour's feet,†
 Beholds those rites that thus her ashes greet.
 Won by the hymns that God's own people wake,
 She prays the pray'r of mercy for their sake.

And in those verses on the celebrated Spanish martyr, St. Vincent, he again recalls our attention to this practice.

*Altar quietem debitam
 Præstat beatis ossibus :
 Subjecta nam sacrario,‡*

* Eulalia was a Spanish young lady, a native of Merida, now a poor town in Estramadura, and interwove the crown of virginity with the palm of martyrdom, which she heroically suffered in the reign of Dioclesian.

† As the sacrifice of the Mass was continually offered upon the tomb of St. Eulalia, the saint is very appropriately said by Prudentius to be—"Dei sita sub pedibus"—(seated at the feet of God)—Jesus Christ, who is really and corporeally present in the blessed Eucharist in a sacramental manner.

‡ The poet no doubt intended to signify by the term "sacrario," the table of the altar on which was consecrated the blessed Eucharist ; and hence, as it became the seat on which were throned the body and blood of Christ, he describes the bones of St. Vincent reposing underneath it as imbued with the flood of grace which issued from the altar, on account of the real and corporeal presence of Jesus there. He has embodied the same idea of the real presence of Christ in the Eucharist in that part of his hymn to St. Eulalia just now quoted.

Imamque ad aram condita
 Cælestis auram muneris
 Perfusa subtus hauriunt.

The altar opes its place of rest,
 And holds the martyr's bones so bless'd :
 Beneath that altar now reposing,*
 That sacred table o'er them closing,

* The assertion of ancient writers on this point has been several times verified by fact. The bodies of the martyrs have often been discovered under the high-altars of the churches dedicated to God in their memory. The body of St. Martina, together with those of two other martyrs, SS. Concordius and Epiphanius, was found in 1624 under the high-altar of the ancient church near the Roman Forum (Boldetti, Osser., &c. p. 701), which bears the name of that saint. The body of St. Agnes, and that of another virgin martyr, were also ascertained to be under the high-altar of her church, denominated *Fuori delle Mura*. (Boldetti, p. 684.) The bodies of many other saints have been discovered, both in and out of Rome, under the high-altar of their respective churches. The traveller who has visited that centre of Christianity will remember how he was admonished of this fact with respect to St. Cecilia, by the beautiful cumbent figure of the saint, which lies so gracefully but modestly distended, with the head dissevered, and the greater part enveloped with a veil; and exactly representing the body of St. Cecilia just as it was discovered under the high-altar of her church in 1599, by Cardinal Sfrondati.



This beautiful statue, the production (A.D. 1599) of Stefano Maderno, before he had attained the age of twenty-three, is a masterpiece of modern art. Like a solitary star, it arose to irradiate the darkness of that eclipse which, at the decline of the sixteenth century, had overcast the arts, and into which, more especially, sculpture had been thrown, by the bold, but tasteless handiworks of Bernini and his extravagant and meretricious school. This gracefully-distended statue represents a dead body as if it had just fallen gently to the ground. Its extremities are as ably executed as they are well disposed. The draping does not smother the form which it veils, and is arranged with all decorous propriety. The undulating bendings of the body are so easy, so very soft, and yet so perfectly free from the slightest affectation. The consequence is, that this figure may be regarded as a

Enshrined within such hallow'd bound,
 Suffused with heaven-born gift profound,
 Those bones drink in that grace-infusing air
 That's sweetly streaming all around them there.

IX. FROM RELICS BEING ANCIENTLY AS NOW ENCLOSED
 IN ALTARS AT THEIR CONSECRATION.

From the practice in the primitive Church of manifesting such a profound respect for the bodies of those who sealed their faith with their life-blood, as to esteem the tomb which held their remains as the most appropriate altar on which to offer the unbloody sacrifice of the new law, may be derived the ancient rite, still observed, of enclosing a small portion at least of relics in the altar which was consecrated, whenever the entire body of a saint could not be procured to be placed beneath it. For the antiquity of such a rite we possess the clearest testimony in the writings of the Fathers.

St. Ambrose, in a letter to his sister Marcellina,* relates that when he had purposed to dedicate the new basilical church at Milan,† many persons, as with one voice, began to ask him if he would consecrate it in the same manner as he had previously done in the instance of the Roman Basilica (another church at Milan near the Roman gate). To this interrogation he replied:—"I will, if I can discover any martyr's relics."‡ The

model of guileless, native gracefulness, tempered with feminine dignity. While contemplating it, the beholder imagines that he is gazing on the type of original modesty and innocence; and treads with cautious lightness, lest too harsh a foot-fall should startle the seeming slumberer from her balmy gentle sleep. This statue would have done honour to the chisel of the English Praxiteles—our own classic Flaxman. The Italian sculptor has succeeded so admirably, through the very restrictions imposed upon him by his patron, who obliged him to impress upon his marble the self-same forms, the self-same position; to exhibit, in fine, with scrupulous precision, the body of St. Cecilia, exactly as it was discovered, without even varying one fold of the garments in which the virgin-martyr was arrayed.

* Epist. lxxxv.

† This church is still standing, and is called, from this illustrious bishop, the Ambrosian Basilica.

‡ Cum basilicam dedicassem, multi tamquam uno ore interpellare

saint's solicitude on this subject was gratified. On excavating near the sepulchre of SS. Nabor and Felix, he discovered the bodies of SS. Gervasius and Protasius,* and thus speaks of the circumstance:—"Let these triumphant sufferers succeed to that place where Christ is the victim. But He who suffered for all men is upon the altar; they who have been redeemed by his passion, are under the altar."†

St. Paulinus of Nola, on learning the ardent desire of his particular friend Severus, to obtain some relics for the consecration of the church which he was then employed in building, addressed a letter to him on the subject, and assured him that if he had but the smallest fragment of relics more than was necessary for the consecration of his own church, at that very moment on the point of being finished, he would have gladly sent it to him; as it was beyond his power to present him with any remains of the martyrs, he would, however, send him some of the true cross, a particle of which he had procured as a present from the bishop of Jerusalem. Though but an atom of a tiny morsel, yet, St. Paulinus tells Severus, it will be to him a present safeguard, and the pledge of his eternal safety.‡

cœperunt, dicentes : sic in Romanâ, basilicam dedices ? Respondi : faciam, si Martyrum reliquias invenero.

* At the translation of these martyrs' bones, a man named Severus, well known throughout the city of Milan as being blind for many years, was restored to his sight, by applying to his eyes a handkerchief which had been placed on the bier in which the relics lay. A prodigious multitude of people witnessed the miracle; and the great St. Augustin, who was at Milan at the very time, more than once vouches for its veracity.—St. Aug. Conf. lib. 9, ch. vii.; De Civit. ch. viii. Sermon. 286.

† *Succedant victimæ triumphales in locum ubi Christus hostia est. Sed ille super altare, qui pro omnibus passus est : isti sub altari, qui illius redempti sunt passione.*—Epist. xxii.

‡ *Frater Victor inter alias operum tuorum, et votorum narrationes retulit nobis, desiderare te ad basilicam, quam modo apud Primuliacum nostram majorem priore condideris, de sacris sanctorum reliquiis benedictionem, qua adornetur domestica tua Ecclesia, ut fide et gratia tua dignum est. Testis est autem Dominus, quod si vel scrypulum sacri cineris habuissemus, suprâ quàm nobis ad basilicam, quæ proxime in nomine Domini consummabitur, dedicandam necessarium erat,*

In another letter addressed to the same pious personage, Paulinus, under the supposition that by the kindness of Providence, Severus has been able to obtain some relics belonging to the Apostles and martyrs, submits to him some verses to be inscribed near the altar, the purport of which is to announce not only that martyrs' relics, as well as a part of the true cross which he had sent him, were enclosed in the altar, but that it was hallowed by the union of everything belonging to the passion of Christ. For his cross, his body and his blood, he himself the God of martyrs—all were assembled there.*

While these writers, whose works we have just been citing, attested what was the practice and religious feelings of Europe, the Church of Africa exhibited equally strong proofs of a similar devotion, and proclaimed that she used corresponding rites in regard to the relics of the saints. In the decree which was promulgated in 398, by the fifth Council of Carthage, it was ordained that the altars scattered over the country, and by the way-sides, that were constituted just like

misissemus unanimitati tuæ: sed quia nos non habuimus hujus muneris copiam, et ille se spem ejusdem gratiæ copiosam habere dixit a sancta Silvia, quæ illi de multorum ex oriente martyrum reliquiis spopondisset, invenimus quod digne et ad basilicæ sanctificationem vobis, et ad sanctorum cinerum cumulandam benedictionem mitteremus partem particulæ de ligno divinæ Crucis. Quod nobis bonum benedicta Melania ab Jerusalem munere sancti inde Episcopi Joannis attulit. Accipite magnum in modico munus; et in segmento pæne atomo hastulæ brevis, sumite munimentum præsentis, et pignus æternæ salutis.—Paulini Epist. xi. ad Sever.

* *Quod si Dominus desiderium animæ vestræ fecerit secundum fidem vestram, adjiciens ornatui et sanctificationi operum vestrorum, ut sacros cineres de sanctis gloriosorum Apostolorum aut martyrum reliquiis adipiscamini dignum opere fidei vestræ et operis fideliter elaborati dedicatione procul dubio celeberrima, sanctorum quoque reliquiis decens arbitramur, ut hoc etiam quod de cruce misimus, pariter depositum sacratumque veneremini. Quod si ita placuerit, placitum vestrum hi (si videbitur) versiculi nuntiabunt.*

*Divinum veneranda tegunt altaria fœdus,
Compositis sacra cum cruce martyribus,
Cuncta salutiferi coëunt martyria Christi,
Crux, corpus, sanguis, martyris ipse Deus.*

Paulini Epist. xii. ad Sever.

the memorials of the martyrs,* in which neither the body, nor any relics of the martyrs could be proved to be deposited, should, if it were possible, be overturned by the bishops who presided over those districts.† The honour and respect which the Greek Church rendered to the martyrs' relics, are abundantly testified by two of its most eminent saints and writers, St. Chrysostom and St. Cyril of Jerusalem. The eloquent bishop of Constantinople frequently proclaims the reverence in which the relics of the saints were held amongst the Greeks. He asserts that whole cities might be witnessed hurrying to the tombs of the martyrs.‡ The venerable catechist of Jerusalem thus addressed his catechumens:—"In order that not only the souls of the just should be honoured, but that it might also be credited that there was a virtue infused

* The oratory, or altar, erected over the tomb of a martyr was anciently denominated either a Martyry, from the Greek *μαρτύριον*, confession, from the equivalent term in Latin *confessio*, or Memorial, because built to do honour to his memory. St. Optatus Milevitanus, who wrote about the year 370, designates the churches built over the tombs of St. Peter and of St. Paul by the appellation of Memoria, as he thus interrogates the Donatist Macrobius:—"Ibi Romæ sunt duorum memoriæ apostolorum. Dicite si ad has ingredi potuit, ita ut obtulerit illic; ubi sanctorum memorias esse constat."—Lib. ii. de Schis. Donat.

† Placuit ut altaria quæ passim per agros et vias, tamquam memoriæ martyrum constituuntur, in quibus nullum corpus, aut reliquæ martyrum conditæ probantur, ab Episcopis qui eisdem locis præsunt, si fieri potest, evertantur.—Can. xiv. Concil. Carth. v. tom. ii. p. 1217, Labbei.

‡ Σκόπει καὶ ἐπὶ τῶν μαρτύρων τοὺς τάφους τὰς πόλεις συντρεχούσας.—Com. in Psalm. cxv.

"We depart not"—Οὐκ ἀναχωροῦμεν τῶν τάφων αὐτῶν, &c. (Hom. i. in Psal. xlviii.), he affirms, "from their sepulchres; it is here that kings put aside their diadems, and remain praying to be rescued from impending dangers, and to achieve a victory over their enemies." He triumphantly remarks, in reference both to Jew and Gentile, that the apostles, at their deaths, became more honoured than the greatest sovereigns upon earth; for at Rome itself, the imperial metropolis, emperors, and consuls, and generals, abandoned everything, and hastened to the sepulchres of the fisherman and tent-maker; and at Constantinople it was reputed a sufficient honour by those who wore the diadem to be buried, not along with the apostles, but before their porches; and kings themselves were the fisherman's portal-keepers.—St. Chrys. Demonst. quod Christus sit Deus, tom. v. p. 839.

into their bodies, the dead man who was thrown into the monument of Eliseus, on touching the corpse of the prophet, was again restored to life. The dead body of the prophet discharged an office which appeared peculiar to the soul, and what was itself lying dead, imparted life to the defunct; and what gave animation, remained as before amongst the departed. For what reason? That lest if Eliseus had arisen, such an event might have been attributed to his soul alone; and that it might be shown that in the absence of the soul, there still resided a certain virtue and power in the body of each saint on account of the just soul which during so many years inhabited that body and employed its agency. Let us not withhold our belief in such a thing as if it were not so; for if the handkerchiefs and aprons which exteriorly adhere, when applied to the bodies of the sick, raised up the infirm, how much more did the body itself of the prophet raise the dead to life again.”*

* "Ἴνα δὲ μὴ μόνον τιμηθῶσι τῶν δικαίων αἱ ψυχαὶ, πιστευθῇ δὲ ὅτι καὶ ἔγκειται ἐν τοῖς τῶν δικαίων σώμασι δύναμις· ὁ ρίψεῖς ἐν τῷ μνημείῳ τοῦ Ἑλισσαίου νεκρὸς, τοῦ νεκροῦ σώματος τοῦ προφήτου ἐφαψάμενος, ἐζωοποιήθη· καὶ τὸ σῶμα τοῦ προφήτου τὸ νεκρὸν, ἀπέτελεσε ψυχῆς ἔργον· καὶ τὸ τελεύτησαν καὶ κείμενον, ζωὴν παρέσχε τῷ τελευτήσαντι· καὶ παρασχὼν τὴν ζωὴν αὐτὸ ὁμοίως ἔμεινεν ἐν νεκροῖς· διὰ τί; ἵνα μὴ ἐξαναστάντος Ἑλισσαίου, τῇ ψυχῇ μόνῃ προσγραφῇ τὸ πᾶγμα· δειχθῇ δὲ, ὅτι καὶ ψυχῆς μὴ παρούσης, ἔγκειται τις δύναμις τῷ τῶν ἁγίων σώματι, διὰ τὴν ἐν τοσοῦτοις ἔτεσιν ἐνοικήσαν ἐν αὐτῷ δικαίαν ψυχὴν, ἥς ὑπέρηγμα γέγονε. Καὶ μὴ ἀπιστῶμεν νήπιοι, ὥς μὴ γεγεννημένου τούτου· εἰ γὰρ σουδάρα καὶ σημικίνθια, τὰ ἔξωθεν ὄντα, τῶν σωμάτων ἀπτόμενα τῶν νοσούντων, ἡγείρε τοὺς ἀσθενεῖς· πόσω μᾶλλον αὐτὸ τὸ σῶμα τοῦ προφήτου ἡγείρε τὸν νεκρόν;—S. Cyrilli Catech. xviii. p. 293.

Another ancient Father has embodied the substance of the same remarks in some very elegant ideas. After noticing, from sacred scripture, that the earthly tabernacle of the righteous man becomes the temple of the Holy Ghost, St. Germanus of Constantinople institutes a comparison between the body of the saint departed, and a vessel once employed to hold some precious perfume, but now empty of the fragrant liquid; and observes, that as the vase continues redolent of the delicious aroma of the balm it once contained, after every drop of it be evaporated; so the relics of the saint—the vase that once was hallowed and replenished with the Holy Ghost—remain imbued with its sanctifying sweets, and exhale its odour though the spirit be departed. This elegant comparison of the venerable Patri-

X. RESPECT ANCIENTLY PAID TO RELICS PROVED FROM
THE CALUMNIES OF THE HEATHENS.

From the furious invectives and calumnies launched against the Christian faith, by the sophist Eunapius, who lived about the year 389, may be accurately collected various facts which testify what religious veneration the Church at that epoch exhibited towards the relics of the saints.* The virulent declamations of that assailant of Christianity assure us: 1. That at the period in which he wrote (anno 389), whenever a temple of some heathen deity became appropriated to the service of the One true living God; or when a new edifice was erected for the purpose of religion, it was the universal custom to deposit in it the relics of the martyrs. 2. That these mortal remains of the saints enshrined beneath the altars, were, on certain days, exposed to the public veneration of the faithful, who were sedulous in rendering them a respectful homage. 3. That such was the reverence which the ancient Church displayed towards the bodies of the martyrs, that the unbelievers, judging from mere exterior appearances, erroneously asserted that the Christians looked upon the saints as Gods, and worshipped them with divine honours. 4. That the saints were regarded by the faithful as patrons, who could assist them by their prayers and friendly intercession.

arch may be happily expressed by employing, with a very little variation, the beautiful language of a celebrated living poet :—

*Long, long shall saints' relics with virtue be fill'd,
As the vase in which roses have once been distill'd,
You may break, you may ruin the vase if you will,
But the scent of the roses will hang round it still.*

* *Ii (Christiani) namque condita et salita eorum (Martyrum) capita qui ob scelerum multitudinem a iudicibus extremo supplicio fuerant affecti, pro divis ostentabant; iis genua submittebant eos in deorum numerum receptabant, ad illorum sepulcra pulvere sordibusque conspurcati: in iis nonnulli martyres, diaconi alii, et legati, arbitrique precum petitionunque apud eos nominabantur.*—Eunapius apud Baronium, anno 389, No. lxxx. tom. vi. p. 59.

XI. FROM THE OBJECTIONS OF HERETICS.

In the following century (anno 404), St. Jerom triumphantly defended the practice of venerating the relics of the saints, against the attacks and contumely of Vigilantius and others. That heretic and his partisans denounced all those who rendered this pious homage, as idolaters, and Cinerarians or worshippers of ashes. To such an acrimonious objurgation, St. Jerom answered:—"We do not adore the relics of the martyrs but we honour them, that we may adore him whose martyrs they are; we honour the servants, that the respect which is paid to them may be reflected back upon the Lord."* Vigilantius feigned to be indignant that their relics were folded up in costly silks and precious stuffs. St. Jerom asks him if Constantine had perpetrated a sacrilege, by translating to Constantinople, in most splendid shrines, the relics of SS. Andrew, Luke, and Timothy? Or, if the Roman pontiffs acted wrong when they offered up sacrifice to God, over the bones of the deceased Peter and deceased Paul, which the true believer considered to be venerable, but Vigilantius contemned as vile dust; or when they, as well as every other bishop through the earth, looked upon the tombs of the martyrs as the altars of Christ? Vigilantius tauntingly noticed a usage which then prevailed of illuminating the martyrs' sepulchres. St. Jerom vindicated this manifestation of religious homage from the strictures of his adversary by the following reply:—"The Apostles also murmured that the ointment was squandered, but the voice of Christ

* *Honoramus reliquias martyrum, ut eum, cujus sunt martyres, adoremus. Honoramus servos, ut honor servorum redundet ad Dominum.*—S. Hier. Epist. xxxvii.

Male facit ergo Romanus Episcopus, qui super mortuorum hominum Petri, et Pauli, secundum nos ossa veneranda, secundum te vilem pulvisculum, offert Domino sacrificia et tumulos eorum, Christi arbitratu altaria.—S. Hier. Epist. advers. Vigilant.

himself rebuked them; for neither did Jesus stand in need of the ointment, nor are wax-lights necessary for the martyrs.”*

XII. VENERATION OF RELICS IN THE ANGLO-SAXON CHURCH.

If we consult the annals of our native history, we shall discover that in the veneration which they exhibited towards the relics of the saints, our Anglo-Saxon forefathers emulated the piety of their Roman and Oriental brethren in the faith. “The veneration of relics was diffused as far as the knowledge of the gospel; and their presence was universally deemed requisite for the canonical dedication of a church or an altar. With this view, Gregory the Great, as soon as he heard of the success of the missionaries, was careful to send them a supply of relics;† and scarce a pilgrim returned from Gaul or Italy who had not procured, by entreaty or purchase, a portion of the remains of some saint or martyr. But the poverty of the Saxon Church was quickly relieved by the virtues of her children; and England became a soil fertile in saints. Scarcely was there a monastery that did not possess one or more of these favourites of heaven: their bodies lay entombed in the vicinity of the principal altar; and around were suspended the votive offerings of the multitudes, who had experienced the efficacy of their intercession. In the hour of distress or danger, the afflicted votary threw himself at the foot of the shrine with an avowal of his unworthiness,

* *Liber advers. Vigilant.*

† Hence we are informed by Carte, that the veneration of relics was introduced into England by the Roman missionaries, but was unknown to the Scottish bishops Aidan, Finan, and Colman.—Carte, *Hist.* vol. i. p. 241. Yet Finan ordered the bones of his holy predecessor to be taken out of his tomb and placed on the right side of the altar, “*juxta venerationem tanto pontifici dignam*” (*Bed. lib. iii. c. 17*); and Colman, at his departure, carried with him into Scotland a part of the relics of the same saint.—*Bed. lib. iii. c. 26.* See also Bede on St. Oswald, *lib. iii. c. 11, 12.*

but expressed an humble confidence that the Almighty would not refuse to the merits of the patron, what he might justly deny to the demerit of the suppliant. Success often attended these petitions: the clergy of each community could appeal to a long list of preternatural cures owing to the intercession of the saints whose bodies reposed in their church; and the crowds of visitants whom these miracles attracted, added to their reputation and importance.*

XIII. MIRACLES WROUGHT THROUGH RELICS ATTESTED BY PROTESTANTS.

That the same Almighty God who wrought such miracles by the bones of Eliseus,† by St. Peter's shadow,‡ and by the handkerchiefs which had touched the body of St. Paul,§—has also condescended to impart, on various occasions, a wonder-working efficacy to the relics of those saints who adorned the Church at more recent periods, is acknowledged by Protestants themselves. Chemnitz admits|| that the great St. Augustin mentions the fact of a blind woman having recovered her sight at the translation of St. Stephen's relics. In the observations of Sir William Hamilton on the terrible eruption of Mount Vesuvius in the year 1767, is the following curious paragraph:—"In the midst of these horrors, the mob, growing tumultuous and impatient, obliged the Cardinal to bring out the head of St. Januarius, and go with it in procession to the Ponte Maddalena, at the extremity of Naples towards Vesuvius; and it is well attested here, that the eruption ceased the moment the saint came in sight of the mountain; it is true the noise ceased about that time, after having lasted about five hours, as it had done the preceding days."¶ Talking of the withered elm in the Piazza del Duomo at Florence, which was instantly

* Antiquities of the Anglo-Saxon Church, by the Rev. Dr. Lingard, pp. 282, 283.

† 4 Kings ii. 14 (Protest. version, 2 Kings, &c.).

‡ Acts v. 15.

§ Ibid. xix. 12.

|| Examen, p. 10.

¶ Letter to the Right Hon. the Earl of Morton, p. 35.

restored to vegetation by the shrine in which was enclosed St. Zenobia's body, resting during the ceremony of translation, on its trunk, Forsyth makes the following remark:—"This elm puzzles me more than any of their (the Catholics') miracles. The event happened at a time when Florence was more populous than at present, and the most enlightened city in Europe;—it happened in the most public place in the whole town—on an object familiar to every inhabitant—and in the presence of many thousands, who were then attending the solemn removal of the saint from St. Lorenzo to the cathedral. The event is recorded by contemporary historians, and is inscribed on a marble column now standing where the tree stood—a column erected in the face of those very persons who saw the miracle performed, and who certainly, if the inscription were false, would not have suffered so impudent a forgery to insult them."*

XIV. RELICS COLLECTED BY PROTESTANTS.

That the Catholic custom of venerating the relics of the saints should be censured by English Protestants, is inconsistent, or rather, inexplicable. An Englishman will manifest a devotion occasionally enthusiastic towards every memorial appertaining to the great and glorious personages of the olden times. Whenever he visits those places that have been signalized by their sufferings, ennobled by their virtues and achievements, or have served as their residence, he labours to discover and carry away with him a particle of something any how connected with their story;† and so far has the mania for gleaning such curiosities prevailed amongst us, that many persons have been known to expend large sums of money to

* Forsyth's Remarks during an Excursion in Italy, p. 369.

† At Hardwick, in Derbyshire, is preserved a coverlet, said to have been wrought by the needle of the unfortunate Mary Queen of Scots while a captive there; but it suffered such mutilations from relic-stealing visitants to that interesting pile, that it was withdrawn from public inspection.

possess themselves not only of articles that were at some time or other used by public and remarkable individuals,* but even of those objects that once belonged to the most flagitious characters.†

Whatever the Protestant can adduce in favour of this custom of honouring and preserving the memorials of the illustrious or infamous dead, whether orator or poet, general or statesman, will be advanced with double energy by the Catholic, in his defence of

* The chair in which Wickliffe expired, together with the pulpit from which he was accustomed to preach, a piece of his cloak, and an oak table which belonged to him, are still preserved in Lutterworth Church.

A recent author, talking of the crowds of classic travellers who go to pay their homage to the tomb of Virgil, as a small grotto near Naples is denominated, observes :—"The English pilgrims are the most numerous. A bay-tree did grow out of the top of it, but the keeper told me that the English had pulled off the leaves, as long as any remained, in the same spirit, I suppose, which induced the ladies in England to pull the hairs out of the tail of Platoff's horse."—*Diary of an Invalid*, by H. Matthews, 1820, p. 202.

Not only cuttings from the weeping willow, but blades of grass that grew over the tomb of Napoleon have been regarded as valuable gifts. The tree under which the Duke of Wellington stood during part of the day at Waterloo has entirely disappeared through the avidity of travellers to secure a chip of it. The uniform which was worn by the gallant Nelson when he fell at Trafalgar is carefully preserved in Westminster Abbey. King Edward's supposed staff and crown are looked upon with so much veneration that they are most conspicuously employed at the coronation of our sovereigns. A coat that once belonged to Charles XII. of Sweden was lately sold in London for a large sum of money. At Eysenach, in Germany, there stands the ancient Castle of Wartburg, in which Martin Luther resided some time ; the room is still shown which that innovator occupied, and in which the discussion between himself and the devil, as Luther himself relates, took place. (Luther, tom. vii. Witt. 1588, fol. 443, and tom. vi. Germ. fol. 28.) On the table, which has been despoiled of many a splinter, there are two logs of wood regularly supplied by the servant who shows the house, and are purposely left to satisfy the cravings felt by the admirers of Luther for some relic of their hero ; and when the writer of this note saw them, they were closely pared, though not many weeks there.

† It not unfrequently happens that the very instruments which some wicked wretch employed in the murder of his neighbour, are in great request. The very rope in which the notorious Thurtell was executed, and his famous air-gun, were contended for by purchasers of such wares.

the veneration which he exhibits to the relics of the saints.

If the classic scholar may innocently indulge his raptures as he gazes on the Formian cenotaph of Cicero, the tomb of Virgil, and the sarcophagus of Scipio, or exultingly gathers up a fragment of the tessellated pavement trodden on by Horace in his Sabine villa;—if without the slightest imputation of superstition he may make a poet-pilgrimage to the grave of Petrarca at Arquà—to Ariosto's chair and inkstand—to the prison cell of Tasso at Ferrara—to the birth and burial-place of his own Shakspeare at Stratford-upon-Avon, and join there in celebrating the festival of the English bard; surely the Catholic may as harmlessly indulge his religious feelings, while standing by the shrines of St. Peter and St. Paul, St. Matthew and St. Bartholomew,* he offers his homage to the dust of those venerable lips by which Jesus Christ has spoken to us, and from which came forth a “light more resplendent than lightning,”† whose bodies in this life were the temples of the Holy Ghost,—whose pens were guided by the same celestial Spirit—who have bequeathed to the world not only specimens of the most sublime and stirring eloquence—not only examples of the most exalted heroism,‡ but the word of God, the Gospel-truths of Jesus, in place of a love-sick sonnet and a tale of ribaldry, that instead of elevating and purifying, corrupt and enervate the

* The bodies of those apostles are preserved at Rome, St. Matthew's excepted, which is at Salerno.

† St. Chrysostom, Hom. xxxii.

‡ “To abstract the mind from all local emotion would be impossible if it were endeavoured, and would be foolish if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me, and far from my friends, be such frigid philosophy, as may conduct us indifferent and unmoved over ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona.”—Dr. Johnson, Tour in the Western Islands of Scotland.

human heart. Nor can it be criminal in him to yield a fitting reverence to Christian heroes and the propagators of the Gospel; and a harmless action in his fellow countryman to pay a similar respect to heathen worthies, or modern writers of splendid though oftentimes perverted talents.

We may conclude this portion of our subject in the language of St. Ambrose:—"We honour the memory of that virtue which shall never die; we honour those ashes, which the confession of faith has consecrated; we honour in them the seeds of eternity; we honour that body which has taught us to love the Lord, and not to fear death for his sake. And why should not the faithful honour the body which even devils venerate, which they tormented indeed in death, but to which they show respect in the sepulchre? We honour then the body which Christ himself honoured in the sword, and which with him will remain in Heaven."*

* Serm. lv. in Natali SS. Martyr. Nazarii et Celsi, tom. ii. in append. p. 467.

PART THE SECOND

CHAPTER VII.

ON PURGATORY.

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AFTER having vindicated the doctrine of the Church concerning the honour which she invites us to manifest towards such amongst her members as are already triumphing along with Christ in the celestial Jerusalem, we will now proceed to the elucidation of that dogma of her creed, respecting those others of her

children, who have left this life with souls too stained with sin to find an instant entrance into heaven, but whose transgressions were not of that enormity to merit hell's eternal torments, and are therefore dwelling in a middle state, and going through a purgation preparatory to an admittance into heaven's beatitude.

I. DEFINITION OF PURGATORY.

This middle state, between hell and heaven, is denominated Purgatory, which we define to be a place or state wherein are purified, before their admittance into heaven, "where nought defiled can enter,"* such souls as leave this life with the pardon of their sins, as far as regards the GUILT and ETERNAL punishment; but are yet subject to some temporal pain still remaining due; or are not perfectly cleansed from the blemish of those defects and imperfections, which we designate venial sins.

II. BELIEF OF THE CHURCH ON THIS POINT.

Concerning this article of faith, the Church, in the Council of Trent, has expressed herself in the following manner:—"The Catholic Church, instructed by the Holy Spirit, has taught in her councils, from the sacred writings and the ancient tradition of the Fathers, and this synod has now recently declared, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar:"† and, by a particular canon of that Council, she pronounces a formal condemnation on those who shall maintain,

* Apoc. xi. 27.

† Cum Catholica Ecclesia, Spiritu Sancto edocta, ex sacris litteris, et antiqua patrum traditione, in sacris Conciliis, et novissimè in hac œcumenica Synodo docuerit, Purgatorium esse; animasque ibi detentas, fidelium suffragiis, potissimum vero acceptabili altaris sacrificio juvari; præcipit sancta Synodus Episcopis, ut sanam de Purgatorio doctrinam a sanctis patribus et sacris Conciliis traditam, a Christi fidelibus, credi, teneri, doceri, et ubique prædicari diligenter studeant. —Sess. xxv. Decretum de Purgatorio.

“That after receiving the grace of justification, the guilt and eternal punishment are remitted to every repentant sinner, in such a way that no temporal pain remains to be endured either in this, or in the world to come in Purgatory, before an entrance into heaven can be obtained.”*

The Catholic, therefore, believes that there is a middle state for souls who depart this life in God's grace, yet not without some smaller stains and guilt of punishment, which retard their entrance into heaven; and that the souls of the faithful, although they be detained in this purgatory, continue, however, to be living members of that body, of which Christ Jesus is the head; and are, in consequence, alleviated by the prayers and suffrages of their fellow-members living upon earth. The situation of this place,—the quality and nature of its punishments,—for what period of time the captive souls may be confined there,—the mode in which the prayers, the alms-deeds, and the fastings offered up to Heaven in their behalf, are rendered available to their refreshment; whether by way of intercession or satisfaction,—the appellation of this place, whether it should be Purgatory, Limbo, or a middle state, we consider as questions impertinent to faith, and, indeed, as altogether idle and superfluous.†

III. TRUTHS INCLUDED IN THE DOCTRINE OF PURGATORY.

The definition of the Church comprehends four articles of doctrine, which we should be careful to discriminate.

The first is, that after the guilt of sin and its *eternal* punishment have been forgiven in the sacraments, still there may remain a temporal pain to be endured by

* Si quis post acceptam justificationis gratiam, cuilibet peccatori pœnitenti ita culpam remitti, et reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc sæculo, vel in futuro in Purgatorio, antequam ad regna Cœlorum aditus patere possit; anathema sit.—Sess. vi. Canon 30.

† Bellarminus, de Purgatorio, lib. ii. Veron, Regula Fidei, xiv. xv.

the offender: the second is, that when this punishment is not completed in this life, it may be inflicted, after death, upon the soul: the third is, that the prayers and the good works of the living are serviceable to the dead: the fourth, that the Mass has the virtue of satisfying the Divine justice for the transgressions of the living and the dead.

IV. TEMPORAL PUNISHMENT TO BE ENDURED FOR SIN, THOUGH ITS ETERNAL PUNISHMENT BE PARDONED.

That after the guilt of sin and its eternal punishment have been forgiven, there still may remain some temporal pain to be endured, is a truth that can be easily established by various proofs presented to us in the holy Scriptures. Death, we are assured by St. Paul, is one of the punishments inflicted on the human race in consequence of original sin:—"Wherefore, as by one man sin entered into this world, and by sin came death; and so death passed upon all men:"* and the book of Genesis contains this sentence pronounced upon Adam and his race:—"Because thou hast eaten of the tree whereof I commanded thee that thou shouldest not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life: and in the sweat of thy face shalt thou eat bread till thou return to the earth."† Now, though we be cleansed from the stain of original sin in the sacrament of baptism, yet death, the hardships, the trouble, and afflictions of this world, infallibly await us, and constitute the temporal pain inflicted upon us, on account of our original transgression committed in the sin of Adam. David being admonished of his crimes by the prophet's parable, exclaimed to Nathan:—"I have sinned against the Lord." But Nathan said to David: "The Lord also hath taken away thy sin; thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely

* 1 Rom. v. 12.

† Gen. iii. 17—19.

die.”* This temporal punishment was rigorously inflicted, although a prophet’s mouth assured the royal penitent that the Lord had taken away the sin, and consequently obliterated its guilt, and pardoned its *eternal* chastisement. The instances of Moses, of Aaron, and of the people of Israel, who sinned against the Lord, and though forgiven, were visited with punishment, are equally pertinent.†

The people of God, under the old law, most explicitly believed in this infliction of temporal chastisement for sin, even after the remission of its eternal punishment; and being persuaded that in the event of the transgressor’s departing out of this life before he had gone through the whole of it, he must endure the remainder in a future world, they offered up peculiar sacrifices for the repose and comfort of the dead;‡ and it is a practice still observed most scrupulously amongst the Jews, to pray for their departed brethren.

This religious belief amongst the Jews must necessarily include the doctrine of a middle state, an article of faith equally comprised in the symbol of genuine Christianity, and which we shall now proceed to notice.

V. THE BELIEF OF A MIDDLE STATE HELD BY THE PATRIARCHS, ETC.

The most conspicuous traces of a belief in a third, or middle state, are obviously discernible throughout the whole of the Old Testament. It was thus that Jacob, while weeping for his son Joseph, under the impression that a wild beast had devoured him, exclaimed:—“I will go down to my son INTO HELL, mourning.”§ The Royal Psalmist is continually making an allusion to such a credence. In one of his canticles, he sings;—“Thou wilt not leave my soul in

* 2 Kings xii. 13, 14 (Protest. trans. 2 Samuel).

† Numb. xiv. 20.

‡ 2 Mach. xii. Concerning the canonicity of this part of Scripture, the reader is referred to Appendix III.

§ Gen. xxxvii. 35.

HELL :”* in another he exclaims,—“Thou hast delivered (O Lord) my SOUL from the LOWER Hell :”† and again he asks,—“Shall he deliver his soul from the hand of HELL ?”‡ That the Hell which is so positively mentioned in these passages is not the abode of Satan and his fallen angels, is certain ; since it is incredible that Jacob should have presumed that the soul of his youthful, almost infant Joseph, was condemned to a place of such eternal punishment ; and David would neither have said that his soul was not to be left there, if he wished to speak of that region from which there is no returning ; nor would he have signified his soul’s deliverance from the “lower Hell,” unless he knew there was a *lowest* one.

These, and similar portions of the ancient Scriptures, were such powerful auxiliaries in supporting the dogma of Purgatory, by the demonstration which they furnished of the existence of a middle state, that they offered considerable annoyance to the innovators of the sixteenth century, who, to weaken, if not annihilate, their strength, did not hesitate to corrupt them by incorrect translations. Hence in those English versions of the scripture which were severally made in the years 1562, 1577, and 1579, whenever the Hebrew *sheol*, the Greek *ἀδης* of the Septuagint, and the “Infernus” of the Latin Vulgate, seemed to favour the doctrine of Purgatory, these words were rendered into English by “grave ;” without caring in the least about the violent distortion which was inflicted on the passage, or the absurdity it was condemned to assume by such a translation. Thus it is, that in the Protestant Bible, Jacob is made to say :—“I will go down into the *grave* unto my son ;”§ as if the patriarch imagined that his son Joseph had been buried in a *grave*, when, on the contrary, he had just before exclaimed :—“It is my son’s coat, an evil wild beast hath *eaten* him—a beast hath *devoured* Joseph.”|| The

* Psalm xv. 10.

† Ib. lxxxv. 13.

‡ Ib. lxxxviii. 49 (Protestant version, Ib. lxxxix. &c.).

§ Gen. xxxvii. 35.

|| Ib. 33.

Catholic Bible maintains the reverence of the sacred volume by rendering the passage in a proper manner, thus—"I will go down to my son in *Hell*."

VI. A MIDDLE STATE BELIEVED BY THE HEATHENS.

That the existence of a middle state constituted a part of that revelation communicated by Almighty God to the first inhabitants of the earth and the early patriarchs, is a truth which may be demonstrated from other sources than those of the inspired volumes. The belief in such a doctrine forms a most prominent article in the theology of all the nations of the ancient world, amongst whom this uniformity of credence on such a point cannot be ascribed to any other incident than the one and universal tradition originating from the same promulgation, and afterwards regularly handed down through each successive generation amid the various nations of the earth. Though much deformed by the ridiculous errors, and the superstitions with which Gentilism and idolatry had connected this dogma, still it is eminently conspicuous in the religious systems of ancient Egypt, India, Greece, and Rome. Vestiges of such a primitive doctrine may be easily recognized in many of their religious ceremonies; but nowhere do we discover it so strikingly as in the writings of some of their poets, who principally contributed to disfigure the native simplicity of this truth with such a superstructure of frivolous though elegant fable.*

* According to the Egyptian mythology, the "Amenti" was supposed to be the region of the dead, and the same place as that which the Greeks denominated "Hades," and the Latins "Tartarus." Thoth was the perpetual companion of Osiris, and after him the first personage in the Amenti, where he had fixed his residence and his tribunal to regulate the destinies of the souls of each in their transmigrations from the body of one man into another. The Egyptians divided the whole world into three zones. The first was the zone of the earth, or the zone of trial; the second was the zone of the air perpetually agitated by winds and storms, and was considered as the zone of temporal punishment; and the third was the zone of rest and tranquillity, which was above the other two. It was supposed that some

VII. THE EXISTENCE OF A MIDDLE STATE BETWEEN HEAVEN AND HELL FORMALLY ATTESTED BY THE JEWS.

That the whole nation of the Jews openly professed a formal belief in a middle state is incontestable; for

souls, after having parted from the body, were thrown into the second zone, to be whirled about by the winds through the regions of the air till they were called upon either to return to the first zone, to animate a new body, and to undergo fresh trials in expiation of their former sins, or to be removed unto the third, where the air was perpetually pure and tranquil.—(Lectures on the Elements of Hieroglyphics and Egyptian Antiquities, by Spineto, p. 142, &c.) At Table 5, at the end of the Lectures, may be seen a curious picture representing the trial and judgment which the Egyptians supposed the soul of man to undergo before it was allowed to enter the region of rest and happiness. It is taken from a valuable MS. existing in the Vatican library, and has been accurately described by that learned Italian prelate, Monsignor Angelo Mai, in a work of his, entitled “*Catalogo de' Papiri Vaticani, e riflessioni Critiche*, Roma, 1825.” The doctrine of the transmigration of souls was not only held by the ancient Brachmins, but is still retained amongst the present Banians (Bernier, *Lettre touchante les gens de l'Hindoustan*), and many others in India and China (La Loubère, *du Royaume de Siam*, tom. i.), and constitutes the principal foundation of their religion. The Mahometans admit the existence of a purgatory, and offer up prayers for their dead. (See Allatius, *de Utriusque Ecc. de Purg. consensione*, p. 276.) Pythagoras, in ancient times, was the strenuous advocate of the same opinion amongst the Greeks and their colonies in Italy and Sicily, and taught his followers to believe by his metempsychosis, that after death, men's souls passed into other bodies of this or that kind, according to the manner of life they had led. If they had been vicious, they were imprisoned in the bodies of miserable beasts, there to do penance for several ages, at the expiration of which they returned again to animate the body of man. The whole ceremonial observed by the ancient Greeks in celebrating the funeral obsequies of their departed relatives and the expiatory sacrifices they offered to the infernal gods—*θεοῖς καταχθονίοις*—in their behalf, sufficiently attest their belief in a middle state. The authority of Virgil puts the question beyond a doubt, with regard to the Romans. In his descent into hell, Æneas meets the shade of Palinurus wandering upon the wrong bank of the Styx, and in the company of those other spirits of the dead, who are thus described by the Latin poet:—

Hæc omnis, quam cernis, inops inhumataque turba est ;
Portitor ille, Charon ; hi, quos vehit unda, sepulti.
Nec ripas datur horrendas et rauca fluenta
Transportare prius, quam sedibus ossa quierunt.

whether we admit, with the Catholic Church, the book of Machabees to be divinely inspired scripture ;

*Centum errant annos, volitantque hæc litora circum.
Tum demum admissi stagna exoptata revisunt.*

Æneid, lib. vi. 325.

The ghosts rejected are th' unhappy crew
Deprived of sepulchres and fun'ral due :
The boatman, Charon : those, the buried host
He ferries over to the farther coast ;
Nor dares his transport vessel cross the waves
With such whose bones are not composed in graves.
A hundred years they wander on the shore ;
At length their penance done, are wafted o'er.

Dryden.

Continuing his progress, the Trojan chief afterwards encounters the shade of his own father Anchises, from whom he receives the following description :—

*Quin et supremo quum lumine vita reliquit,
Non tamen omne malum miseris, nec funditus omnes
Corporeæ excedunt pestes ; penitusque necesse est,
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos ; aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur Manes ; exinde per amplum
Mittimur Elysium, et pauci læta arva tenemus :
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque aurai simplicis ignem.
Has omnes, ubi mille rotam volvere per annos,
Lethæum ad fluvium deus evocat agmine magno :
Scilicet inmemores, supera ut convexa revisant,
Rursus, et incipiant in corpora velle reverti.*

Nor death itself can wholly wash their stains,
But long contracted filth e'en in the soul remains.
The relics of inveterate vice they wear ;
And spots of sin obscene in ev'ry face appear.
For this are various penances enjoin'd ;
And some are hung to bleach upon the wind,
Some plunged in waters, others purged in fires,
Till all the dregs are drain'd, and all the rust expires.
All have their manes, and those manes bear :
The few, so cleansed, to these abodes repair,
And breathe, in ample fields, the soft Elysian air.

or, erroneously, like Protestants, attach no other importance to it than to any other historical narration ; this fact, in either case, is irrefragably established by its authority.*

VIII. EVIDENCED BY THE NEW TESTAMENT.

But this truth is copiously attested by the New Testament. Our divine Redeemer raised to life the daughter of Jairus,† as well as the son of the widow of Naim;‡ and called Lazarus, though four days buried, from the sepulchre : and when He himself

Then are they happy, when, by length of time,
The scurf is worn away of each committed crime ;
No speck is left of their habitual stains ;
But the pure ether of the soul remains.
But when a thousand rolling years are past
(So long their punishments and penance last),
Whole droves of minds are, by the driving god,
Compell'd to drink the deep Lethean flood,
In large forgetful draughts to steep the cares
Of their past labours and their irksome years :
That, unrememb'ring of its former pain,
The soul may suffer mortal flesh again.

St. Justin Martyr, in the second part of his "Exhortation to the Greeks," demonstrates that many of the Greek authors had borrowed from the Jewish writings those few correct ideas they possessed concerning divine subjects ; and that both Homer and Plato had drawn copiously from the same fountain ; and how much the Greeks in general were indebted to the Hebrew people for much of their wisdom and information, is exposed, in an able manner, by St. Clement of Alexandria (A.D. 194) in that valuable work of his, entitled "Stromata, or The Miscellany," lib. v. We must therefore admit, it was originally from the chosen people of God that the Greeks, and Romans who borrowed their theogony and religion from Greece, came to the knowledge of this divinely-revealed doctrine of a middle state after death, which they, however, corrupted, by amalgamating with it their own ridiculous fables and superstitions. That the Druids taught the doctrine of a transmigration of souls, appears from the remarks of Caesar (*De Bello Gallico*, lib. vi.), and of Diodorus (lib. v. c. 28) ; and from the authority of other ancient writers, it would seem that they believed in the existence of a species of middle state.—(Strabo, lib. iv. ; Mela, lib. iii. c. 2 ; Val. Maximus.)

* This argument, furnished by the second book of Machabees, will be more amply developed in two succeeding paragraphs.

† St. Matt. ix.

‡ St. Luke vii.

yielded up the ghost, many bodies of the saints, that had slept, arose, and coming “out of the tombs after his resurrection, came into the holy city and appeared to many.”*

Now it is positively certain that no one had ever entered heaven previously to the ascension of our blessed Redeemer, who told Nicodemus,—“No man hath ascended into heaven, but he that descended from heaven, the Son of Man who is in heaven.”† Where, therefore, had been dwelling the souls of these individuals, in the interval between their departure from the flesh, until they were recalled to animate and tenant it again? In what place had been the sojourn where Moses and Elias had enjoyed repose until they were summoned to appear to Peter, James, and John, talking to our Saviour Jesus as he was transfigured before those favourite disciples on the mountain?‡ Certainly not in the Hell of the damned; for, from that empire of Satan there is no redemption,—its sentence is irrevocable, as its torments are eternal: most certainly not in Heaven; since, before his ascension, Christ himself assures us that no one had ever entered there.

But in the supposition that the souls of the just *could* have entered heaven before the gates, which Adam’s sin had closed against the human race, had been thrown open by our divine Redeemer; it would have been a punishment instead of a kindness to have called them from that happy region. We are therefore warranted to conclude that the soul of Lazarus, for example, had not been conveyed to heaven, nor had lingered in hell; for the justice of God would have prohibited him to reverse the final sentence of punishment in one instance, and in the other, his mercy would have forbidden him to have recalled a soul from perfect bliss, to involve it again in this world’s miseries.

Some amongst the parables employed by Christ necessarily presuppose that a belief in a middle state

* St. Matt. xxvii. 52, 53. † St. John iii. 13. ‡ St. Matt. xv. 3.

was unexceptionably admitted by the Jews, to whom they were directed.

It was thus that the voice of Truth itself addressed the multitude upon the Mount:—"Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing:"* a passage which the ancient Fathers of the Church† interpret concerning Purgatory, the prison of those souls defiled with sin, and which are there detained until they have been purified through the blood of Jesus, from the very smallest stain. The parable of the rich man and Lazarus clearly establishes the ancient belief in a middle state:—"And it came to pass that the beggar died, and was carried by angels into Abraham's bosom. And the rich man also died, and he was buried in Hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried, and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos; so that they, who would pass from hence to you, cannot, nor from thence come hither."‡ Lazarus does not repose on the breast of an angel in Heaven, but on the bosom of Abraham, who had not as yet entered into that celestial kingdom; but was resting in a place so near the hell of the damned that, though there is a great chaos fixed between them, the rich man may be discerned, and his

* St. Matt. v. 25, 26.

† Tertullianus, de Anima, c. 17; Cyprianus, lib. iv. epist. 2; Origenes, Hom. 35, in Lucam.; Hieronymus, in cap. 5 Matt.

‡ St. Luke xvi. 22—26.

prayer is capable of being heard by Abraham. But what is the purport of this rich man's further supplication? Not that he himself be sent, for that was impossible, but Lazarus, to his father's house, to warn his brethren against the flames of hell. This belief amongst God's ancient people, of a middle state, is still further corroborated by the words addressed by the thief upon the cross to our divine Redeemer, and also by the answer given to them by those lips of truth. It was thus the repentant malefactor prayed:—"Lord, remember me, when thou shalt come into thy kingdom."* This suppliant was just about to expire, so was Jesus; yet he does not say, grant me to go along with thee into thy kingdom; no, his petition is to follow our Lord at some future period into that blessed country: "Remember me," he cries, "when thou shalt come into thy kingdom." The good thief consequently believed that, while death would convey our blessed Saviour to the glory of his kingdom, it must carry a sinner like himself not to such beatitude, but to some other place—not Heaven, and yet not hell; not Heaven, because although he awaited a place different from the kingdom of his Lord—yet it was to be a place of such a nature, that his Lord, when enthroned in glory, might have compassion on him; but the souls in Heaven cannot be commiserated, they do not stand in need of mercy; not hell, because neither hope, nor grace, nor pity can ever enter there. Our divine Redeemer answered this petition by this assurance to the thief:—"This day thou shalt be with me in Paradise."† But where is this paradise into which the thief is to have an entrance together with his Saviour? Is it Heaven? No; for neither that day, nor three days later, had Jesus ascended into Heaven; for the reason which he assigns to Mary Magdalen, why she should not touch him when she saw him, after his resurrection, in the garden, was,—“Mary, do not touch me, for I am not *as yet* ascended to my Father.”‡ That the place to

* St. Luke xxiii. 43.

† Ibid.

‡ St. John xx. 17.

which the thief was transported along with Christ was not hell, is certain ; for hell is not a paradise, a place of pleasure.

St. Peter, however, will inform us where this place was to which the good thief accompanied our Saviour. "Christ," writes that Prince of the Apostles, "Christ being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that were in prison, which had been sometime incredulous, when they waited for the patience of God in the days of Noe."* An admirable elucidation of this point is furnished by the Catechism of the Council of Trent, which observes :—"That the Son of God descended into hell ; that, clothed with the spoils of the arch-enemy, he might conduct into Heaven those holy Fathers, and the other just souls, whose liberation from prison he had already purchased. This he accomplished in an admirable and glorious manner, for his august presence at once shed a celestial lustre upon the captives ; filled them with inconceivable joy, and imparted to them that supreme happiness which consists in the vision of God ; thus verifying his promise to the thief on the cross :—'Amen, I say to thee, this day thou shalt be with me in paradise.' This deliverance of the just was long before predicted by Osee in these words :—'O death ! I will be thy death ; O hell ! I will be thy bite ;'† and also by the prophet Zachary :—'Thou also, by the blood of thy testament, hast sent forth thy prisoners out of the pit, wherein is no water :'‡ and, lastly, the same is expressed by the Apostle in these words :—'Despoiling the principalities and powers, he hath exposed them confidently, openly triumphing over them in himself.'§

"However, to comprehend still more clearly the efficacy of this mystery, we should frequently call to mind, that not only those who were born after the coming of our Saviour, but also those who preceded

* St. Peter iii. 18—20.

† Zach. ix. 11.

† Ossee, or Hosea, xiii. 14.

§ Col. ii. 15.

that event from the days of Adam, or shall succeed it to the consummation of time, are included in the redemption purchased by the death of Christ. Before his death and resurrection, Heaven was closed against every child of Adam; the souls of the just, on their departure from this life, were borne to the bosom of Abraham; or, as is still the case with those who require to be freed from the stains of sin, or die indebted to the divine justice, were purified in the fire of purgatory.”*

SECTION II.

IX. THIS MIDDLE STATE PROVED TO BE A PLACE OF PUNISHMENT, OR PURGATORY.

So far, a belief in a middle state between Heaven and Hell, has been contended for, and clearly demonstrated. That this middle state was not merely the abode into which the souls of the just, who died before Christ, were received, and where, without experiencing any sort of pain, they enjoyed peaceful repose; but that it still continues to exist, and is a place of punishment where the souls of those, who die before they have discharged the debt of temporal pain to be inflicted on them for sins, which were either venial, or of which the eternal chastisement had been remitted, is a doctrine corroborated by the Holy Scriptures, and attested by the Church in every age of her existence.

Our blessed Saviour most significantly points to such a dogma on several occasions.

The passage in the sermon on the Mount :—“ Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing,”†—which we have already mentioned,

* Catech. Council of Trent, pp. 60, 61, translated by the Rev. J. O'Donovan.

† St. Matt. v. 25, 26.

is most naturally construed as affirmative of purgatory, that prison of the soul in which she is detained a captive, by the angel-ministers of justice, by order of the judge Christ Jesus, until she shall have repaid the last farthing ; that is, made atonement for the very smallest sin, to the anger of a violated Gospel, so irritated by her transgressions as to become her adversary, and whom she had neglected to propitiate through the merits of her Saviour, whilst she was still in the way upon her earthly pilgrimage.

But the words of our Redeemer, whilst reprehending the malice of the stubborn Pharisees, who so obstinately withstood his preaching, are much less exposed to an ambiguous interpretation. They announce that,—“ Whosoever shall speak a word against the Son of man, it shall be forgiven him ; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.”* From such a declaration, we conclude that there are *some* sins forgiven in the world to come ; otherwise, the expression of our Saviour would be devoid of meaning, and his denunciation superfluous and impotent. As, however, the guilt and eternal punishment of sin cannot be pardoned in a future life ; it is its temporal punishment only that can be forgiven there. This sentence, therefore, of our Saviour, triumphantly evinces not only the existence of a middle state, but proves that there are souls abiding there, defiled with sin ; and are, in consequence, liable to punishment which can be, and is, remitted by a just but clement judge.

It was thus that St. Peter, immediately after being filled with the Holy Ghost, addressed the citizens of Jerusalem :—“ Ye men of Israel, hear these words : Jesus of Nazareth whom God hath raised up, having loosed the sorrows of hell, as it was impossible

* St. Matt. xii. 32. From these words, St. Augustin (De Civ. lib. xxi. c. 13) and St. Gregory (Dialog. lib. iv. c. 39) gather that some sins may be remitted in the world to come ; and, consequently, that there is a purgatory, or middle place.

that he should be holden by it. For David saith concerning him *Because thou wilt not leave my soul in hell*, nor suffer thy holy one to see corruption.”* In the Protestant version it is: “having loosed the pains of death.” But it should be observed, that the “Infernus,” or hell of the Vulgate, not only is authorized by several Greek manuscripts, which read *ἄδης* instead of *θάνατος*, but that such a reading is more accordant with the citation which the apostle afterwards produces from the psalmist. The sorrows or pains which St. Peter here refers to, cannot be those of death, properly so understood; since Christ had endured such pains, in all their most excruciating rigour, on the cross; nor those of the grave, since the body of Jesus, deposited in the sepulchre, and separated from his soul, was incapable of suffering; nor those of the damned, since Jesus Christ never merited them, and it would be ridiculous to say that God had ever delivered or preserved him from those tortures. We are therefore compelled to understand, by these sorrows, the pains which are endured by souls neither in heaven nor in hell, but in an intermediate state between those places. Our Redeemer did not endure these afflictions; on the contrary, he afforded by his divine presence, consolation to the souls of those who were detained or suffering in this hell of purgation, and he assured them of their approaching deliverance.

The doctrine of purgatory, though incidentally noticed by St. Paul, in his first Epistle to the Corinthians, is, nevertheless, insisted on by that apostle of the Gentiles in the most explicit manner, in the following words:—“For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man’s work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; AND THE FIRE SHALL TRY EVERY MAN’S WORK, of what sort it is. If any man’s work abide, which he hath built there-

* Acts ii. 22, &c.

upon; he shall receive a reward. If any man's work burn, he shall suffer loss, but HE HIMSELF SHALL BE SAVED, YET SO AS BY FIRE."*

It would be impossible to offer a more satisfactory or more lucid comment on this passage of St. Paul, than the one which is furnished by two illustrious fathers of the Church, Origen and St. Augustin. It is now more than fifteen hundred years ago since the learned Catechist of Alexandria† thus observed:—"Sin, in its nature, is like to that matter which fire consumes, and which the apostle says is built up by sinners, who, upon the foundation of Christ, build wood, hay, and stubble, which words manifestly show that there are some sins so light, as to be compared to stubble, in which, when fire is set, it cannot dwell long; that there are others like to hay, which the fire easily consumes, but a little more slowly than it does stubble; and others resemble wood, in which, according to the degree of criminality, the fire finds an abundant substance on which to feed. Thus each crime, in proportion to its character, experiences a just degree of punishment."‡

"When we depart this life, if we take with us virtues or vices, shall we receive rewards for our virtues, and those trespasses be forgiven to us which we knowingly committed; or shall we be punished for our faults, and not receive the rewards of our virtue? Neither is true: because we shall suffer for our sins, and receive the rewards of our good actions. For if on the foundation of Christ you shall have built, not only gold and silver and precious stones, but also wood, and hay, and stubble, what do you expect when the soul shall be separated from the body? Would you enter into heaven with your wood, and hay, and stubble, to defile the kingdom of God: or, on account of these encumbrances, remain without, and receive no reward

* 1 Cor. iii. 11—15.

† Origen succeeded St. Clement of Alexandria, as Catechist in that celebrated city, and died about the year 254.

‡ Homil. xiv. in Levit. tom. ii. p. 259.

for your gold, and silver, and precious stones? Neither is this just. It remains, then, that you be committed to the fire, which shall consume the light materials; for our God, to those who can comprehend heavenly things, is called a CONSUMING FIRE. But this fire consumes not the creature, but what the creature has himself built—wood, and hay, and stubble. It is manifest, that, in the first place, the fire destroys the wood of our transgressions, and then returns to us the reward of our good works.”*

Two centuries later, the illustrious St. Augustin thus exclaimed:—“Cleanse me so, O Lord, in this life, make me such that I may not stand in need of that purifying fire, designed for those who shall *be saved, yet so as by fire*. And why, but because (as the apostle says) they have built upon the *foundation wood, hay, and stubble*? If they had built *gold, and silver, and precious stones*, they would be secured from both fires; not only from that in which the wicked shall be punished for ever, but likewise from that fire which will purify those who shall be saved by fire.† But because it is said *he shall be saved*, that fire is thought lightly of; though the suffering will be more grievous than anything man can undergo in this life.”‡

The reader’s attention must be again directed to a passage in the letters of St. Peter, which has been already cited. The prince of the apostles thus remarks of Christ:—“Being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that were in prison: which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water.”§ From this text it appears certain:—I. That even *after* Christ had suffered for sins, and had already paid the price of his

* Homil. xvi. ad xii. in Jerem. tom. iii. pp. 231, 232.

† Sed etiam de illo qui emendabit eos qui per ignem salvi erunt.

‡ Enarrat. in Psal. xxxvii. tom. iv. p. 295.

§ 1 Peter iii. 18—20.

precious blood for the ransom of all mankind, still there were some souls to whom the merits of their Redeemer's all-sufficient sacrifice upon the cross had not as yet been applied, and who were in an actual state of suffering in PRISON, in the other world.—II. That such souls were neither in heaven nor in hell; because heaven is not a PRISON, a place of punishment, where those who are held in captivity can be corrected and improved by *preaching*; and because it is absurd to imagine that Christ's soul would have gone down amongst those wicked spirits who are damned for all eternity, or that he would have *preached* to Satan and his demons, since the object of preaching is reformation and improvement; neither of which can ever be effected amongst devils.

Another argument in attestation of the Catholic dogma of a middle state of punishment may be deduced from the second book of Machabees:—"The valiant Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sins."*

From this passage we gather, first, that more than a century and a half before the coming of our Saviour, the custom of praying for the dead prevailed amongst the Jews: secondly, that such a custom was not peculiar to an individual sect amongst the Jews, but was practised by the whole nation, since it was observed by the priesthood as well as by the people: a particular sacrifice was appointed for the purpose; and the Temple at Jerusalem was often made to witness its solemnization: thirdly, that this sacrifice, and these supplications for the departed, were expiatory; since the purport of them was, that *the dead might be loosed from their sins*;† and, therefore, the souls of those individuals for whom they were offered were regarded

* 2 Mach. xii. 43—46. The canonicity of this book is shown in Appendix III.

† 2 Mach. xii. 46.

by the Jewish people not to be in Abraham's bosom, where nothing defiled could be admitted ; much less in hell, which was irrevocably barred against hope and pardon ; but to be in a state of painful suffering.

X. NEGATIVE PROOF OF PURGATORY.

Hitherto we have considered the positive proofs only, which establish with such precision the dogma of Purgatory ; we should, however, notice a negative one, which is equally conclusive. Our Saviour and his apostles frequently censured, in the most energetic and unmeasured language, many practices of the Jews, which they knew to be erroneous, or deemed particularly worthy of reproof. Now, considering the books of Machabees, not as inspired scripture, but as mere history, we must believe that public prayer and sacrifice for the dead were acts of piety in constant use amongst the Hebrew people.*

If, therefore, such a custom had not been orthodox, but blame-worthy, our Lord would have denounced it as an innovation of the Jewish priesthood, whose disorders he reproved with so much freedom and indignant eloquence ; and would have stigmatized the ministers of the Temple for such an invention to gratify their avarice ; and the apostles would have been sedulous in exhorting each proselyte from the synagogue to abandon such a usage : instead of this, however, our Lord and his apostles permit the Jews to follow their ancient devotion of praying for the dead, and thus authorized the practice by affording it their tacit approbation.

XI. PURGATORY CONSONANT TO SEVERAL EXPRESSIONS OF SCRIPTURE.

Several indirect arguments may be produced in favour of the Catholic doctrine of Purgatory. Our

* Josephus vouches for the belief, which was held at his day by the Jews, who, as he assures us (*Wars of the Jews*, c. 91), would not pray for those amongst their brethren who committed suicide. The exception proves that they prayed for those who had died by any other kind of death.

Lord assures us, that “of every idle word, man shall render an account at the day of judgment.”*

Every idle word, however, cannot subject men to *everlasting* punishment. Christ himself has distinguished the various degrees of culpability contained in certain expressions, and apportioned the corresponding intensity of punishment to be inflicted upon those who utter any of them:—“Whosoever,” says our Saviour, “is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell-fire.”† There must, consequently, be some smaller pain to suffer, after the particular judgment which takes place immediately after death.‡

St. Paul assures us that every man shall receive reward according to his own labour; and he warns us not to be “deceived; for God is not mocked. For what things a man shall sow, those also shall he reap.”§ But we are told by scripture that no one lives without some kind of sinfulness either of omission or commission; for there is no man that sinneth not;|| and “if we say we have no sin, we deceive ourselves, and the truth is not in us.”¶ While, therefore, it is certain that no one lives without sin, at the same time it cannot possibly be doubted that many, even of the most faithful servants of God, depart this life before they have cleansed away all their sins of thought, word, and deed, in the blood of the Lamb. How often does death go wandering through the world to snatch his prey, with such a silent tread, and casting before him no shadow of his approach; that he sometimes

* St. Matt. xii. 36.

† Ibid. v. 22.

‡ Immediately after death, the damned are buried in hell, as appears from the example of the rich glutton, in St. Luke xvi. ; and to the just is awarded future happiness, as we see in the good thief, to whom it was said: “This day thou shalt be with me in Paradise.”—St. Luke xxiii. 43. It is impossible to conceive how rewards and punishments can be assigned without judgment.

§ Gal. vi. 7, 8.

|| 3 Kings viii. 46 (Protest. version, 1 Kings, &c.).

¶ 1 St. John i. 8.

steals upon his unsuspecting victims, and without one notice or a moment's preparation, beckons them away from amid the feast and sound of mirth and revelry. Now, let us suppose that some practically good man is surprised, by apoplexy for instance, and that he dies with some little stain of sin upon his soul—guilty of some idle word, some trifling unrepented fault; his soul must be purified from such a speck, however faint and trivial, *before* it can be admitted into heaven, since “There shall not enter into it any thing defiled;”* but where? Not in hell certainly; therefore in some place *between* heaven and hell. This place in which sin is cleansed away—this state in which the soul is purified from this world's dross, and rendered fit for heaven, is what Catholics properly denominate PURGATORY.

XII. PURGATORY TAUGHT BY THE APOSTLES' CREED.

The substance of this doctrine, so conspicuously contained in the holy scriptures, is likewise embodied in that epitome of Christianity which was drawn up by the apostles, and attests by its appellation that it was their creed. This document of apostolic faith expressly calls upon us to believe that our Saviour “descended into hell.” Can what is here denominated “hell” be interpreted the “grave?” No, certainly; for, just before, we are taught that our Redeemer died and was *buried*, that is, put into the grave; something different from the grave is therefore signified by this expression. It cannot be the hell of the damned, which is here indicated; for while our reverence for Christ prohibits us from thinking that his spotless soul would take up its abode with Satan and his accursed spirits, our piety, instructed by the words of St. Peter,† will bid us consider the “hell” of which the apostles speak here, as the prison of the spirits who had been sometime incredulous, and to whom Christ went, in order to improve such as were in a state of purification by his preaching, and to comfort those others who were waiting for him to carry them to heaven,

* Rev. xxi. 27.

† 1 Peter iii. 18—20.

but, in the interim, were enjoying the repose of Abraham's bosom. This "hell" mentioned by the apostles was, at the same time, a purgatory for some, and a paradise for others, and for the good thief amongst the rest, Christ not having as yet ascended into heaven.

XIII. THE DOCTRINE OF PURGATORY ATTESTED BY THE CHURCH IN EVERY AGE.

A more definite exposition of the doctrine delivered by the Apostles on this article of faith may be readily procured by consulting the records of those Churches which they founded, and by interrogating those venerable pastors, who succeeded those Apostles as depositaries of the faith of Jesus, and in the office of publicly explaining it. The ancient liturgies are so many faithful registers of the doctrine taught by those who framed them. But it is universally admitted by the learned, that though the present may vary in some unimportant points from the original form of the liturgies, the substance and materials out of which they are constructed are identically the same as those furnished by the Apostles. Now, all the ancient liturgies, as well as that which is used at this day by the Church of Rome, unanimously attest the doctrine of Purgatory; since, in each of them, a particular remembrance is made for the souls of departed brethren.*

The limits of this work are too narrow to admit the insertion of those numerous citations which might be extracted from the writings of the Fathers in support of Purgatory; and the reader who may feel inquisitive on this subject, is referred to a work designedly composed to exhibit a well-connected series of ancient testimonies in confirmation of the various points of Catholic doctrine.†

* Extracts from the liturgies of the Greek and Oriental Churches, are given in Chapter XV., on the Dypics, No. 6. The actual accordance of the Greeks, whether schismatical or orthodox, with the Latins on this point of faith, is demonstrated in the most lucid manner, by Leo Allatius, in his very able work, entitled "*De utriusque Ecclesiæ Occid. atque Orient. perpetua in dogmate de Purgatorio consensione.*"

† See "*The Faith of Catholics.*"

SECTION III.

XIV. THE PRAYERS OF THE LIVING ARE SERVICEABLE
TO THE DEAD.

HAVING established the existence of Purgatory, that is, the existence of a third place, or state, in which the souls of those who are guilty of smaller sins, called venial, or remaining under the sentence of some temporal punishment unatoned for, are detained in order to be purified for heaven; it will be admitted as a necessary consequence, by every reasonable man, that it is lawful, nay—as far as charity can bind us—an obligation to offer up our prayers for the souls of the departed. The Apostle of the Gentiles tells us that, —“We being many, are one body in Christ, and every one members one of another;* and that God hath tempered the body together that the members might be mutually careful one of another.”† The figure which St. Paul employs is as beautiful as it is expressive. He paints to us the Church under the semblance of a body, the head of which is Christ, and its members all the faithful. These members are finally united to their head, and linked among themselves, by the Holy Spirit, by faith, by the sacraments, by prayer, and by the holy ministry, which, like the joints and arteries of the human frame, serve to connect them with Christ, and with one another; as well as to convey nourishment and influence from the head to every individual member of this spiritual and mystic body. But we, who are still in this life, as well as those who are detained in Purgatory, continue to be fellow-members of one same body, the Church, since we both adhere to Christ, the head of that mystic body, and are united through him by a common link of charity. This union requires that we render one another mutual assistance when necessary. Such a duty, however, can never be more binding, than in the case of those

* Rom. xii. 5.

† 1 Cor. xii. 24, 25.

who are lingering in Purgatory, and breathe such ardent sighs to gain the beatific presence of the God-head. After this argument, deduced from the words of St. Paul, it will be unnecessary to insist upon the performance of an office which is so expressly recommended, at the same time that it is taught by the Apostles, in that portion of their creed which instructs us to believe in a "communion of saints."

XV. ANTIQUITY OF PRAYER FOR THE DEAD.

The antiquity of the custom of praying for the dead, is sufficiently attested by the passage in the second book of Machabees, to which we have more than once referred, and from which we gather that the "valiant Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be *offered for the sins* of the dead;" concluding that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."*

XVI. STILL PRACTISED AMONGST THE JEWS.

An act of religious piety which was exercised amongst the Jews two thousand years ago, is still practised by them, as may be ascertained by examining their manuals of prayer, in which they are instructed to offer up supplications for the repose of their departed brethren.

In the Hebrew-Spanish ritual, which is in more general use in the synagogues, and holds amongst the Jews the same rank as the Roman ritual does amongst Catholics, it is appointed that at funerals there shall be recited for the deceased a particular form of prayer, part of which is as follows:—"Have pity on him, O Lord, living God, master of the world, with whom there is the source of life, that he may always walk in the way of life, and that his soul may repose amongst those elected unto life eternal. May the merciful God, according to the extent of his mercy, pardon him his

* 2 Mach. xii. 43—46.

iniquities ; may his good works be before his eyes, and may he be admitted into his presence amongst the number of the faithful ; may he walk in his presence in the regions of life." To this succeeds another supplication in behalf of the departed, who is thus feelingly addressed :—" May the gates of heaven be thrown open to you ; may you be given to behold the city of peace, and the tabernacles of security ; may the angels of peace hasten with joy unto you ; may the high-priest receive and conduct you ; may your soul go to the double cave of Abraham, and hence upon the cherubim, and hence to Eden's garden ; may the angel Michael open to you the gates of the sanctuary ; may he present your soul as an oblation unto God ; and may the angel-redeemer accompany you to the portals of the delightful places where dwell the Israelites." All the other prayers which compose the office of interment, and which the Jews denominate "*Seder Abelut*," or the "*order of mourning*," abound with similar expressions.*

* In the Talmudical treatise on Benedictions, Chapter III., purgatory or a middle state of purification is especially mentioned by the rabbins, who say, that,—“The soul does not immediately go to heaven on its separation from the body, but remains wandering about this world during the space of twelve months, at the expiration of which, it returns to the grave. It endures, however, much torment in purgatory : at length, at the end of twelve months, it enters into heaven, where it enjoys repose.”

Although the Jews, like the Catholics, admit, first, that there is a middle state for souls after this life ; secondly, that the spirits there undergo a temporary punishment for sins committed in this world, are, in fine, purified for heaven ; and thirdly, that the prayers of the living may be offered for the dead, still the ideas of the Hebrews concerning minor particulars belonging to this middle state, are fanciful, and differ very widely from the more received opinions of the Christian Church. The Jews believe that almost every Israelite must go to purgatory, and pass at least a year there ; that when this period has transpired, the soul, and, in the estimation of some, together with the body also, is conveyed through subterraneous channels to the land of Israel, whence it takes its flight to the paradise of Eden. It was asserted by the Rabbi Eliezer, whose opinion is put down in the Talmud, that every Israelite had a part in the world to come ; only the excommunicated and such as die burdened with crime, are excluded. As the Jews believe that all who depart this life in communion with the

XVII. PRAYERS FOR THE DEAD IN USE IN THE PRIMITIVE CHURCH, PROVED FROM ANCIENT INSCRIPTIONS.

From this short notice on the ancient, as well as modern custom amongst the Jews, of making prayer for the dead, we will now proceed to a review of certain monuments of Christian antiquity, which exhibit in such a convincing manner the pious solicitude displayed by the true believers in Jesus, from the earliest ages of the faith, to comply with that divine precept of extending our fraternal charity beyond the grave, and of praying for the souls of our departed brethren.

In excavating the Roman catacombs, many very interesting Christian inscriptions have been discovered. Amongst them are several in which peace, and rest, and benediction, are beautifully implored, in a pious prayer of few but touching words, on the soul of him or her over whose sepulchre it was inscribed.*

From a great number of the sepulchral inscriptions

synagogue, are saved; many individuals are thus supposed to pass through purgatory. A tradition prevails amongst them of a certain pain inflicted after death by an angel, who comes to the tomb, and lashes the deceased three several times with a bright red iron chain. To be spared the infliction of this punishment, forms a specific petition in their mortuary prayers.—*Œuvres de Bossuet*, tom. xlii. p. 615, &c., à Versailles, 1819.

Leo Allatius observes, that the Jews pray and give alms for the dead, not only on the day of the funeral and the Sabbaths, but more particularly on the tenth moon of September, when a solemn service is performed, and much is bestowed in charity in suffrage of the souls of the departed. The same author produces copious extracts, in the original Hebrew, of the prayers used on these occasions.—*De utriusque Eccl. Orient. atque Occid. de Purgatorio consensione*, p. 913.

* Strolling round the Certosa or public cemetery of Bologna, Byron read and was sensibly affected by the following sepulchral inscriptions:—"Martini Luigi implora pace;"—"Lucrezia Picini implora eterna quiete."—"These words," says the poet, "contain doubt, hope, and humility; can anything be more full of pathos? There is all the helplessness and humble hope, and death-like prayer that can arise from the grave—implora pace."—*Moore's Life of Byron*, vol. ii. pp. 216—218.

traced by the hands of the Christians in the first ages,
 a few
 T
 the
 in
 present, to offer up their prayers for the souls

EXUPERI REQUIESCAS
 IN PACE *Qui vixit,*
 ANNOS XXIII. ET
 Menses III. Dies VI.

Mayst thou rest in peace, O Exuperius ! who lived xxiii years,
 iii months, and vi days.*

VALE SABINA
 VIXIT ANNOS VIII. MENSIBUS VIII.
 DIES XXII.
 VIVAS IN DEO DULCIS.

Farewell, O Sabina ! she lived viii years, viii months, xxii days.
 Mayst thou live sweet in God.†

* This inscription was extracted from that part of the catacombs denominated the cemetery of Callistus, and may be seen in Buonarruoti, *Vasi antichi di Vetro*, p. 165.

† This was found in the cemetery of Callistus. See Buonarruoti's *Vasi antichi di Vetro*, p. 166. The dove was a favourite symbol with the primitive believers. It perpetually occurs in the fresco-paintings,

Mayst thou be in purgatory. He lived thirty
February.*

IT.

lea did this.†

ΑΦΘΟΝΑ ΕΝΘΕΩ ΖΗ
CHC

Aphthona ! mayst thou live in God.‡

inscriptions, Christian
antiquity. The St. Cyprian,
constantly refer to it ; and no hieroglyphic was considered more
appropriate for the Christian's sepulchre than the emblematic dove
with its olive-bough of peace. An inspection of the learned works of
Aringhi, Boldetti, Buonarruoti, and Bottari, will richly repay the
reader who may feel any curiosity on this subject.

* From the same cemetery, *ibid.* p. 165.

† The above was inscribed in red letters, and is copied from the
original, found in the cemetery of Callistus.—*Ibid.* p. 164.

‡ On the word Ζησης, the learned reader may consult Buonarruoti,
"Vasi antichi di Vetro," for some interesting observations on this
Greek formula of wishing happiness, p. 203 et seq.—*Ibid.* p. 166.

§ This inscription was engraved on a cornelian ring. To those who
have studied Greek and Roman antiquities, it is well known that,
anciently, it was the custom to bury with the deceased a variety of
ornaments. This ring was, no doubt, one of those funeral objects

LEA BENE CESQVAS.

LEA BENE *Quiescas*.

O Lea ! mayst thou rest in peace.*

The following are some other sepulchral inscriptions, that contain a prayer for the dead :—

DOMINA DVLCISSIMA
STFERCORIA FILIA QVI
BIXIT AN. II. MENS. IIII. IN
PACE DOMINI DORMIAS.

Boldetti, p. 418.

OLIMPIODORE VIVAS IN
DEO



Ibid. p. 340.

GENSANE PAX ISPIRITO
TVO.

Ibid. p. 418.

VLPIA VIVA SIS CVM FRA
TRIBVS TVIS.

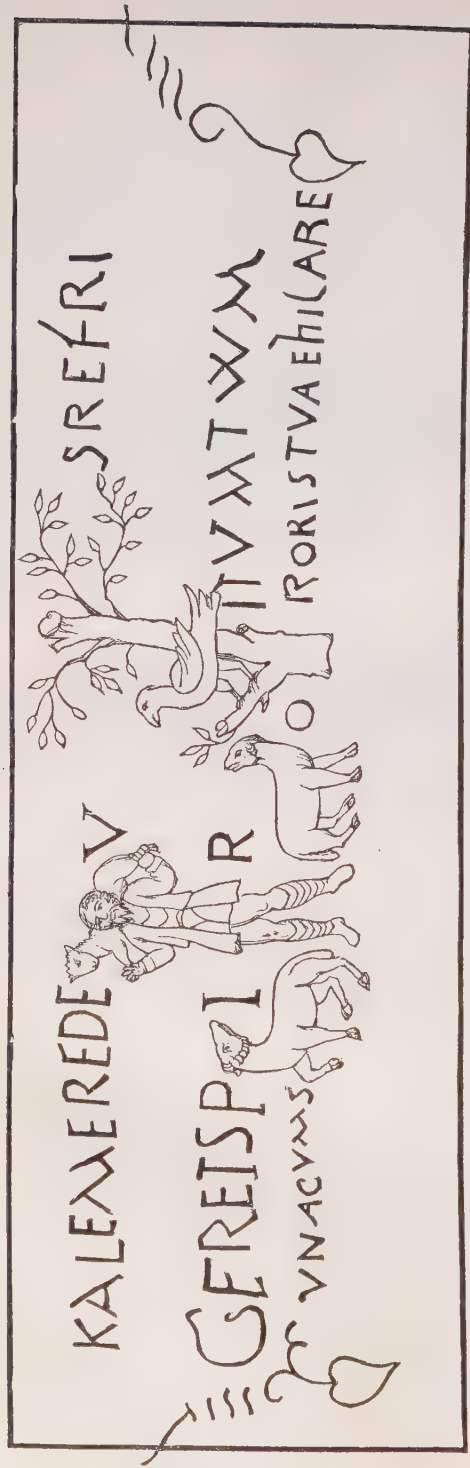
Ibid. p. 419.

IANVARIA. VIVAS IN PACE. DEP. XIII.
KAL. DEC. VICTOR. PATER. ET SPORTVLA
MATER. FECIT.

Ibid. p. 420.

consigned to the sepulchre, together with a corpse of some Roman Christian, that it might not only announce him to have been a member of the faith, but at the same time exhibit a proof that his surviving friends cherished the remembrance of him, by their prayers for his departed spirit. To what was an unmeaning gentile custom, was thus imparted a Christian and an edifying meaning. St. Clement of Alexandria, who flourished towards the decline of the second century (A.D. 194), in one of his works, called the “Pedagogue” (lib. iii. c. 11), recommends the Christians of his day, to have the rings they wore “engraved, not with the images of idols, and of utensils which contribute to sin or intemperance, but with a dove, a fish, a ship under sail, a lyre, or an anchor.” All these were Christian hieroglyphics,—symbols of Jesus Christ and his gospel, and of a future life in happiness. Rings, bearing those various emblems, have been found in the graves of the catacombs, and may be seen engraved in Boldetti (*Osservazioni sopra i Cimiterii*, p. 502). Aringhi has dedicated the greater part of the sixth book of his “*Roma Subterranea*” to the elucidation of these and other symbolical figures introduced into the fresco-paintings, and other works of art, by the ancient Christians.

* From the cemetery of Calepodius.—Boldetti, p. 432.



KALEMERE DEUS REFRI
 GERET SPIRITUM TUUM
 UNA CUM (*spiritu*) SORORIS TUÆ HILARÆ.

O Calemera ! May God refresh thy soul along with the soul of thy sister, Hilara.*

* An inscribed slab found in the catacombs, now at Rome, and given by Lupi in his Diss. ad Severæ Martyris Epitaph. p. 137. The shepherd carrying the lamb on his shoulders is our divine Redeemer ; the two sheep symbolize his fold, the Church ; and the bird on the tree is the phœnix, an emblem of the resurrection.

·D·

·LVCIFERECO
DVLCITVDIN
ΛΔΑΡΙTORELI
INSCRIBTVQVISO
VTSANCTOETINNOCENT
ESP

·F·

VQIDVLCIFI ME OMNEM
MCVΛVCIVΛΛAXIME
VISSETMERVITITVLVM
DEFRATRIBVSLEGERITROGETDEV
LRITOADDEVMVS CUPATVR

QVEVIXITM
NOS XXII·MES
N III·DIES·VI

LUCIFERE COJUGI DULCISIME OMNEM
DULCITUDINEM CUM LUCTUM MAXIME
MARITO RELIQUISET MERUIT TITULUM
INSCRIBTUS QUI SOVIS DE FRATRIBUS LEGERIT ROGET DEU
UT SANCTO ET INNOCENTE SPIRITO AD DEUM SUSCIPIATUR.

To Lucifera, the sweetest wife ; as she left all sweetness with the greatest mourning to her husband, she has merited a monument. Let each one of the brethren who shall read the inscription, beseech God that the holy and innocent soul may be taken to God.*

* Another inscribed stone from the catacombs.—Ibid. p. 167. The classic reader should bear in mind, that many of the early Christian monuments abound, like this, in bad grammar.

These exclamations, by expressing such an anxious tender wish that those departed friends, for whom they are ejaculated, may repose in bliss, in reality betray some doubts about their enjoyment of that happiness, and thus exhibit proof that the pious Christians who uttered them, believed that the soul of the deceased might be in an intermediate state, where the efficacy of such aspirations could reach him, and his spirit could be refreshed and benefited by the supplications of his surviving brethren.

Among other proofs that might be drawn from the early monuments of ecclesiastical antiquity, there is one as curious as it is conclusive, for showing how the first Christians put into practice their belief in the good of prayer for the souls in Purgatory. We have the account of all that the heroic martyr St. Perpetua went through, from the moment she was thrown into prison up to the eve of her glorious death for God, at Carthage, A.D. 203. This interesting history she either wrote with her own hand, or had taken down from her lips by some friend. In it she tells us how it was given her to know, just before she underwent her martyrdom, that her little dead brother, Dinocrates, was in a state of torment in the other world. By a vision, she had been allowed to see him, along with several others, in a darksome abode, heated and thirsty, and his face wan and foul. Between them both there seemed to be a wide impassable gap. She knew, as soon as she awoke, that her brother must be going through punishment; but trusting to be of help to him, she prayed day and night, with sighs and tears, in his behoof. At last she saw, in vision again, the place which before was so dark had now become all lightsome, and Dinocrates himself well arrayed, fresh and cool, and comely in his face. By this she understood that he had been freed from his punishment.* Unless, then, this holy martyr had believed

* *Post dies paucos, dum universi oramus, subito media oratione perfecta est mihi (Perpetuæ) vox, et nominavi Dinocratem; et obstupui quod numquam mihi in mentem venisset nisi tunc; et dolui comme-*

like the Church, and therefore believed in Purgatory, never would she have done and spoken as she did.

SECTION IV.

XVIII. THE SACRIFICE OF THE MASS OFFERED FOR THE DEAD.

THE principal amongst those offerings which the Catholic Church presents to Heaven in behalf of the souls in Purgatory, is the holy sacrifice of the Mass. There is no Catholic who doubts that Christ, in dying, most perfectly satisfied for the sins of the whole world

morata casus ejus, et cognovi me statim dignam esse, et pro eo petere debere. Et cœpi pro eo orationem facere multum et ingemiscere ad Dominum. Continuo ipsa nocte ostensum est mihi hoc in oromate. Video Dinocratem exeuntem de loco tenebroso ubi et complures erant æstuantem et sitientem valde et sordido vultu et colore pallido, et vulnus in facie ejus quod cum moreretur habuit. Hic Dinocrates fuerat frater meus carnalis annorum septem. Pro hoc ego orationem feceram : et inter me et illum grande erat diadema (diastema !) ita ut uterque ad invicem accedere non possemus. Et experrecta sum, et cognovi fratrem meum laborare, sed fidebam me profuturam labori ejus, et orabam pro eo omnibus diebus quousque transivimus in carcerem castrensem,—et feci pro illo orationem die et nocte, gemens et lacrymans, ut mihi donaretur. Die autem quo in nervo mansimus, ostensum est mihi hoc. Video locum quem videram tenebrosus, esse lucidum, et Dinocratem mundo corpore benè vestitum refrigerantem. Tunc intellexi translatum eum esse de pœnâ.—Acta sincera Martyrum, ed. Ruinart, pp. 89, 90. St. Augustin takes notice of these acts of St. Perpetua's martyrdom, and instances this very passage about Dinocrates, to show that a child of seven years old may easily fall into sin :—"Pro quo (Dinocrate) illa (Perpetua) imminente martyrio creditur exaudita ut à pœnis transferretur ad requiem. Nam illius ætatis pueri et mentiri, et verum loqui, et confiteri, et negare jam possunt, et ideo cum baptizantur, jam et symbolum reddunt, et ipsi pro se ad interrogata jam respondent. Quis igitur scit utrum puer ille post baptismum persecutionis tempore a patre impio per idololatriam fuerit alienatus a Christo, propter quod in damnationem mortis irerit, nec inde nisi pro Christo morituræ sororis precibus donatus exierit?"—S. Augustini lib. i. de Origine Animæ, cap. 10.

without exception; and what the Holy Scripture teaches, we are careful to recite at Mass, by saying : —“Behold the Lamb of God that taketh away the sins of the world,* have mercy on us.” But we believe that, by the sacrifice of the Mass, the merits of Christ’s death and passion are applied to us; Protestants consider that these same merits are applied to the soul by faith. When the Church teaches that the Mass is a propitiatory sacrifice, she maintains that Jesus Christ, actually present on the altar in the state of a victim, demands pardon for sinners, as he did upon the cross; that he satisfies the justice of his Father, and appeases his anger, while he averts those chastisements which our sins have merited. It has already been proved,† that the Mass is a true sacrifice, in which Jesus Christ is both priest and victim. He it is, therefore, who offers up himself to his Father, by the hands of his ministers in the new covenant. The motive of this unbloody oblation, is the same as that which prompted him to make an offering of himself in a bloody manner on the cross; therefore he daily makes this self-same oblation in the Mass, in order to obtain mercy for all men, by applying the merits of his passion, once suffered in a bloody manner, to their souls, and thus efface the transgressions of the living and the dead.

This dogma implies another, which has been demonstrated, when, by the authority of Scripture, it was proved, that after the remission of the guilt of sin and its eternal punishment, the sinner is yet obliged to make atonement, either in this or in a future world, to the divine justice, for those temporal pains which still remain to be expiated.

Such is the solid foundation which upholds the doctrine of praying, and of offering up the propitiatory sacrifice of the Mass for the faithful departed. Such are the reasons which induce the Church to make a pious remembrance of the dead each time the Mass is

* St. John i. 29.

† Chap. I.

celebrated. As it is her infallible belief, that those amongst her children who leave this world without having sufficiently expiated their offences, are obliged to endure a temporary chastisement in the world to come, she, with the feelings of the tenderest of mothers, supplicates Almighty God to have compassion on them, and remit to them this temporary pain, through the merits and the blood of Jesus.

XIX. ANTIQUITY OF THIS CUSTOM.

Were it requisite, it would be easy to establish, by a number of venerable and well-authenticated monuments, the antiquity of this practice of offering up Mass for the departed. But the fact is so notorious, that the Protestant Bingham, with all his dislike for the Catholic dogma of Purgatory, is compelled, though with most evident reluctance, to make the following admissions, which, to the Protestant reader, must be so satisfactory as to render any other citation quite superfluous:—"Possidius tells us,* St. Austin was buried with the oblation of the SACRIFICE to God for the commendation of his body to the ground. And so St. Austin himself tells us,† his mother Monicha was buried with the offering of the SACRIFICE of our redemption, according to custom, before the body was laid in the ground. In like manner Eusebius describes the funeral of Constantine.‡ He says the clergy performed the divine service with prayer; and lest we should take this for prayers only, he adds, they honoured him with the mystical liturgy, or service of the EUCHARIST, and the communion of the holy prayers. So St. Ambrose gives us to understand it was in the funeral of Valentinian, by those words in

* Possid. Vit. Aug. cap. 13. Pro ejus commendanda corporis depositione SACRIFICIUM Deo oblatum est, et sepultus est.

† Aug. Confess. lib ix. cap. 12. Cum offerretur pro ea SACRIFICIUM pretii nostri, jam juxta sepulchrum posito cadavere, priusquam deponeretur, sicut fieri solet, &c.

‡ Euseb. Vit. Const. cap. 71.

his oration upon his death.”* Concerning particular prayers for the dead, Bingham goes on to say :—“ Now this was rather done, because in the communion service, according to the custom of those times, a solemn commemoration was made of the dead in general, and prayers offered to God for them ; some eucharistical, by way of thanksgiving for their deliverance out of this world’s afflictions ; and others by way of intercession, that God would receive their souls in the place of happiness ; that he would pardon their human failures, and not impute to them the sins of daily incursion, which, in the best men, are remainders of natural frailty and corruption.”†

XX. BELIEF OF THE ANGLO-SAXON CHURCH IN PURGATORY.

Of the belief in Purgatory maintained by all our Catholic ancestors, as far back as the Anglo-Saxon times, we possess magnificent and interesting monuments.‡ We will not stop to enumerate the many splendid piles that were erected, or the numerous religious houses and charitable establishments, that were endowed by their founders for the especial purpose of having prayers and masses daily offered for them after death. History attests what treasures were expended, through such a pious motive, by the kings, the nobles,

* Ambros. de Obitu Valentin. p. 12. *Date manibus sancta mysteria? Pio requiem ejus poscamus affectu.*

† Bingham, *Antiquities of the Christian Church*, book xxiii. c. iii. sec. 12, 13. Milles, who was afterwards elevated to the Protestant prelacy of Waterford, in the edition of St. Cyril’s works which he printed at Oxford in 1703, candidly acknowledges, that “the custom of praying and offering up sacrifice for the faithful departed, though not supported by any express testimony of sacred Scripture, most evidently appears to have prevailed in the Church, even from the very times of the apostles.”—*Opera S. Cyrilli*, a Thos. Milles, p. 297. An admittance that this article of Christian faith was warranted by holy writ, would have been too great a concession to be expected from a Protestant divine and a member of the University of Oxford.

‡ Not a few of our more celebrated ecclesiastical monuments, such as churches, chantries, &c., owe their origin to such a belief.

and the clergy of Britain, during those ages which elapsed from the conversion of England to Christianity, until the period when the old was exchanged for a new religion, at the commencement of the sixteenth century. It is sufficient for our present purpose to glance merely at those various religious customs observed, a thousand years ago, amongst the Anglo-Saxon inhabitants of this island, and placed on record by the writers of that nation. That the practice of praying for the dead exerted a powerful and extensive influence on the manners of that people, is evident from their anxious endeavours to secure the prayers of the faithful after their decease, and from the religious ceremonies they employed in the interment of their dead. "To secure," says Dr. Lingard, in his elegant and learned history of the Anglo-Saxon Church,—“to secure the future exertions of his friends, was in the eyes of the devout Saxon an object of high importance, and, with this view, numerous associations were formed, in which each individual bound himself to pray for the souls of the deceased members.*

“Gilds were an institution of great antiquity among the Anglo-Saxons. They were of different descriptions. Some were restricted to the performance of religious duties. As a specimen of their engagements, I may be allowed to translate a part of the laws established in the gild at Abbotsbury. ‘If,’ says the legislator, ‘any one belonging to our association chance to die, each member shall pay one penny for the good of the soul, before the body be laid in the grave. If he neglect it, he shall be fined in a triple sum. If any of us fall sick within sixty miles, we engage to find fifteen men who may bring him home; but if he die first, we will send thirty, to convey him to the place in which

* “See Hicks, Dissert. Epis. p. 18; Wanley MSS. p. 280. With the history of St. Cuthbert, which he had composed, Beda sent the following petition to the monks of Lindisfarne:—‘Sed et me defuncto, pro redemptione animæ meæ quasi familiaris et vernaculi vestri orare, et missas facere et nomen meum inter vestra scribere dignemini.’—Bed. Vit. S. Cuthbert. p. 228.”

he desired to be buried. If he die in the neighbourhood, the steward shall enquire where he is to be interred, and shall summon as many members as he can to assemble, attend the corpse in an honourable manner, carry it to the minster, and pray devoutly for his soul.'

"With the same view, the Anglo-Saxons were anxious to obtain a place of sepulture in the most frequented and celebrated churches. The monuments raised over their ashes would, they fondly expected, recall them to the memory, and solicit in their behalf the charity of the faithful.* But the more opulent were not content to rest their hopes of future assistance on the casual benevolence of others. They were careful to erect or endow monasteries, with the express obligation that their inhabitants should pray for their benefactors. Of these an exact catalogue was preserved in each church; the days on which they died were carefully noticed; and on their anniversaries, prayers and masses were performed for the welfare of their souls.† The assistance which was usually given to the dead, consisted in works of charity and exercises of devotion. To the money which the deceased had bequeathed for the relief of the indigent, his friends were accustomed to add their voluntary donations, with a liberal present to the church in which the obsequies were performed.‡

* That such was their expectation is clearly expressed by Beda :—"Postulavit eum possessionem terræ aliquam a se ad construendum monasterium accipere, in quo ipse rex defunctus sepeliri deberet : nam et seipsun fideliter credidit multum juvari eorum orationibus, qui illo in loco Domino servirent."—Bed. Hist. lib. iii. c. 23—iv. c. 5.

† "In the Cotton library (Dom. A. 7) is a manuscript of the reign of Athelstan, in which the names of the principal benefactors of the church of Landisfarne are inscribed in letters of gold and silver. The list was afterwards continued, but with less elegance, till the reformation. (Waul. p. 249.) In every monastery they also preserved the names of their deceased members, and were careful to pray for them on the anniversaries of their death."—Bed. lib. iv. c. 14.

‡ "In the gild at London, when any of the members died, each of the survivors gave to the poor a loaf for the good of his soul. (Leg. Sax. p. 68.) This was the origin of doles, of which some instances still remain. Before the distribution, the following prayer was pro-

“The devotions performed in behalf of the dead, consisted in the frequent repetition of the Lord’s prayer, which was generally termed a belt of pater nosters; in the chanting of a certain number of psalms, at the close of which the congregation fell on their knees, and intoned the anthem ‘O Lord, according to thy great mercy, give rest to his soul, and, in consideration of thy infinite goodness, grant that he may enjoy eternal light in the company of thy saints;’ and in the sacrifice of the Mass, which was always offered on the third day after the decease, and afterwards repeated in proportion to the solicitude of the friends of the dead.* The body of the deceased was placed on a bier, or in a hearse. On it lay the book of the Gospels, the code of his belief; and the cross, the signal of his hope. A pall of silk or linen was thrown over it till it reached the place of interment. His friends were summoned; strangers deemed it a duty to join the funeral procession. The clergy walked before, or on each side, bearing lighted tapers in their hands, and chanting a portion of the psalter. They entered the church. If it were in the evening, the night was passed in exercise of devotion. In the morning the sacrifice of the Mass was offered for the departed soul; the body was deposited with solemnity in the grave, the sawlshot paid, and a liberal donation distributed to the poor.”†

OBJECTIONS ANSWERED.

It will not require much labour to overthrow the objections which are usually urged against the doctrine of Purgatory. They may be classified under four heads.

nounced:—‘Precamur te, Domine, clementissime pater, ut elemosyna ista fiat in misericordia tua, ut acceptus sit cibus iste pro anima famuli tui, ill. et ut sit benedictio tua super omnia dona ista.’—Wanley MSS. p. 83.”

* Pœnit. Egb. apud Wilk. p. 122.

† Antiquities of the Anglo-Saxon Church, ch. viii. passim.

1. Exception is sometimes made by Protestants to the dogma of a middle state, through an erroneous belief that from the beginning of the world, those who departed this life were immediately consigned to hell or admitted into heaven. 2. Because it is asserted by the inspired writers, that the faithful have nothing to fear, it is falsely argued there can be no Purgatory. 3. It is pretended that a belief in a temporary punishment after death does not coincide with those passages of Scripture, which represent the dead as resting in peace. 4. It is erroneously concluded that the doctrine of Purgatory must lessen the perfection of God's mercy, and the infinitude of Christ's merits.

XXI. FIRST OBJECTION REFUTED.

One amongst the bold, but unauthorized assertions advanced by the innovators in religion towards the commencement of the sixteenth century is,—“That there never was from the beginning of the world any other place for souls, after this life, but two—heaven for the blessed, and hell for the damned.” In this novel doctrine are included several errors. It denies that all the venerable patriarchs, prophets, and other holy personages who lived previously to the Christian dispensation, went into a third place denominated Abraham's bosom or Limbus Patrum; but admits them all immediately into heaven; a refutation of this is furnished in those proofs of a middle state which have been already noticed.* It maintains that these saints of the Old Law were in heaven before our blessed Saviour had discharged the price of our redemption; whence it would follow, in contradiction to the Word of God, that Jesus Christ was not the first who ascended and entered into heaven. St. Paul, however, while instituting a comparison between the Jewish sanctuary and the sanctuary of heaven, observes that—“Into the tabernacle, after the second veil, which is called the Holy of Holies, the High Priest alone entered once

* See Nos. 5, 6, 7, 8, of this chapter.

a year, the Holy Ghost signifying this, that the WAY INTO THE HOLY OF HOLIES WAS NOT YET MADE MANIFEST while the former tabernacle was yet standing* for Jesus is not entered into the Holies made with hands, the patterns of the true, but into heaven itself;† having therefore, brethren, a confidence in the entering into the Holies by the blood of Christ; a NEW and living way, which he hath dedicated for us through the veil.”‡ The same way in which Jacob laments the supposed death of his favourite Joseph,§ completely refutes the Protestant supposition, that the saints of the Old Law were admitted into the joys of heaven immediately they died. No one believes that Jacob, on his departure from this world, was to be consigned to the hell of the damned. According to the modern principles adopted by some Protestants, the patriarch was to be immediately conveyed to heaven, and not to go to any third place; he himself however did not expect such a happiness, as the instantaneous enjoyment of the heavenly presence; but on the contrary, declares that he is to go to a third place, hell (where our Saviour afterwards went), and there find his child. It will be of no service to adduce the examples of Henoch’s translation, or of Elias’s ascent in a fiery chariot. Of Henoch the book of Genesis tells us:—“That he walked with God and was seen no more; because God took him.”|| St. Paul rehearses almost verbatim this passage from the Pentateuch.¶ But neither in the writings of Moses, nor in the letter of the Apostle, is there uttered a syllable, which indicates that this holy man was introduced into the beatific vision—that is heaven properly so called. With regard to the prophet, who went up into *heaven* by a whirlwind,** it is to be observed that the word שָׁמַיִם *shamaim* in the Hebrew original, which is translated in the Bible by the term “heaven,” also signifies the

* Heb. ix. 3, 7, 8.

† Ibid. 24.

‡ Ibid. x. 19, 20.

§ See No. V. of this chapter.

|| Gen. v. 24.

¶ Heb. xi. 5.

** 4 Kings ii. 11 (Protest. trans. 2 Kings, &c.).

celestial expanse, and is not unfrequently rendered in Greek ἀήρ, and in English “*air*.”*

The inspired pages, therefore, merely inform us, that Elias was removed from the earth, and elevated into the air; but say nothing of his being transported into the unclouded presence of God. Indeed, so far were the sons of the prophets at Jericho from believing that Elias, though wafted in a fiery chariot, and borne by a whirlwind into *heaven* (the air), was admitted into the kingdom of Jehovah, that they said to Eliseus (Elisha):—“Behold there are with thy servants fifty strong men that can go, and seek thy master; lest perhaps the spirit of the Lord hath taken him up and cast him upon some mountain or into some valley.”†

* Aquila and Theodotion render עֲנַנִּים by ἀήρ, Job xxxv. 11, and the Protestant translation frequently by *the air*. See Gen. i. 30, and vii. 3; 2 Sam. xxi. 10; Prov. xxx. 19; Eccles. x. 20.

† 4 Kings ii. 16 (Protest. transl. 2 Kings, &c.).

That death must be endured by all men, is continually asserted in the Holy Scriptures, and is especially noticed by St. Paul in his Epistle to the Romans, whom he thus addresses:—“Wherefore as by one man sin entered into this world, and by sin death: and so death passed upon all men.”—Rom. v. 12. It would seem, therefore, when the same Apostle, while writing to the Hebrews (chap. xi. 5), says:—“By faith Henech was translated that he should not see death; and he was not found, because God had translated him,”—that his words are to be interpreted in a qualified sense, as expressive, not that a sentence common to ALL men was ultimately and absolutely annulled in favour of this holy Patriarch; but that he should not have it passed upon him in the manner, and according to the ordinary course of nature. The form of expression adopted by the inspired writer of the book of Kings, while recording the departure of the Prophet on the whirlwind, is not fortuitous: but, as it perfectly resembles that employed by Moses in noticing the translation of Henech, seems to have been designedly selected. This circumstance affords another motive to support a pious belief entertained by the Church, that Henech and Elias were removed from the earth to some other place, where they are still living; and whence both of them will return to preach penance to the nations, and combat against Antichrist, by whom they are to be put to death. Many commentators on the Holy Scriptures refer to Henech and Elias that passage of the Apocalypse in which it is promised:—“And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks, that stand before the Lord of the earth.”—Apoc. xi. 3, 4. See the Vecchio

In fine, this erroneous opinion of Protestants, that there are, and ever were, but two states—heaven and hell—is directly refuted by the Scriptures and by the creed of the Apostles.

The phrase perpetually made use of by the inspired writers of the Old Testament, even when they are treating of the most holy personages, is, that at their death they went down to hell;* or, in other words, they descended, not into a grave which could receive their bodies only, but “into hell;” into that common receptacle, wherein reposed the souls of the holy patriarchs and prophets, and of all those righteous men who lived before the time of the Messiah, whom they were expecting to unbar the gates of heaven, that had been closed against all the sons of Adam; into that hell, whither our divine Redeemer, after expiring on the cross, went and “preached to those spirits that were in *prison*.”† The doctrine of the Apostles’ Creed is in perfect accordance with the Scriptures. That symbol of Christianity teaches us, that after our Saviour was dead and BURIED—that is, put into the grave—“he descended into hell,” according to his soul. St. Jerom, in reference to the Mosaic dispensation, observes:—“If Abraham, Isaac, and Jacob, were in hell, who was in the kingdom of heaven?” And again:—“Before the coming of Christ, Abraham was in hell; after his coming, the thief was in paradise.”‡

St. Jerom, however, was well aware that neither the hell in which abode the patriarchs, nor the paradise that received the soul of the repentant thief upon the cross, was heaven. The comment of St. Augustin on the Psalms is pertinent to the present subject. Of that passage§—“Thou hast delivered my soul from the lower hell,” the celebrated doctor of the Church

Testamento, tradotto in Lingua Italiana da Antonio Martini, Arcivescovo di Firenze : Genesi v. 24.

* In Hebrew, שְׁאוֹל, *sheol*; in Greek, *ᾗδης*; in Latin, *ad inferos*, or, *ad infernum*.

† 1 Peter iii. 19.

‡ Epitaph. Nepot. cap. iii.

§ Psalm lxxxv. 13 (Protest. ver. Psalm lxxxvi.).

observes, that the *lower hell* is the place where the damned for all eternity are tortured; the *higher hell* is that in which the souls of the just found rest; and hence both abodes are denominated Hell. To avoid this distinction of a lower and higher hell, the first Protestant translators of the Bible rendered it *lowest grave*, under the apprehension, that by giving the true version of the words of the psalmist, the clearest scripture-proof might be furnished to establish the belief of two hells, out of one of which there was a possibility of returning; and where, indeed, the spotless soul of Jesus Christ abode for part of three days; and whence it afterwards arose and was united to his body. In the new Protestant version of the Bible, made in 1683, this passage was partially emended. For “grave” was substituted the proper word “hell;” but the superlative “lowest” was not changed for the comparative “lower,” as it should have been. The translators were perfectly aware that the comparative “lower” would have clearly indicated a distinction between the higher and a “lower” hell—between a Purgatory and a place of eternal reprobation; for so decisively is the text in favour of such a doctrine, that Tertullian remarked:—“I know that the bosom of Abraham was no heavenly place, but only the higher part of hell.”*

XXII. ARGUMENTS FROM SCRIPTURE ANSWERED.

Under this head may be arranged those objections which Protestants study to raise up against the existence of a third place, on the authority of the following passages in Holy Scripture. Because the wise man has declared that—“If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be;”† it is gratuitously assumed, that after death there are but two places open for us, whence

* Lib. iv. adversus Marcion. Tertullian flourished about the year 194. Consult Ward’s “Errata.”

† Eccles. xi. 3.

there is no returning; and, in consequence, there is no Purgatory. That such a sentence of the wise man does not, however, exclude the existence of a Purgatory, is evident. In the first place, if the comparison between the soul of man and a cut-down tree, supposed to be included in this passage of Ecclesiastes, be rigorously insisted on, it would go to deny the general resurrection, and persuade us to conclude, that as the tree, once felled, will decay and moulder away, and never more be animated with sap, nor sprout, nor live again; so man, when once he be overtaken by death, will crumble into dust, from which he sprang, nor will he ever rise again, but be annihilated. In the second place, though these words be applied to indicate the future destiny of the soul, and to express that if we leave this world under the guilt of mortal sin, we shall be adjudged to suffer hell's perpetual torments; but, if in God's favour, heaven is to be our never-ending recompense; still, they by no means exclude the *passage* of the soul through the cleansing fire of Purgatory, before it arrives at its ultimate destination. It is true, that immediately we die we are to receive our sentence of *final* pain or *final* happiness. While the detention of the soul in Purgatory is but for a certain period, the very fact of its being sent there, makes its *ultimate* destiny to be fixed; it is decreed to go to heaven, when purified in such a manner that it may be admitted "where nought defiled can enter."* According to St. Jerom, the south is indicative of a region of light; the north signifies a land of obscurity and darkness: hence, the first is a figure of heaven; the second, of the infernal dungeon. But he who dies in the favour of God, yet not without some smaller faults to make atonement for—some fainter stains of sin upon his soul, has fallen to the south; since his spirit is detained, for a limited period, in Purgatory, with the *certitude* of *final* happiness—is bid to stand for a season at the threshold of that kingdom of

* Apoc. xxi. 27.

holiest, celestial light, until it be pure enough to pass the beaming portals.

Again, it is argued, though falsely, that there can be but two places, since St. Matthew informs us,* that at the last day, Christ our judge will indicate but two places, and mention nothing about Purgatory : for he will say to those on his right hand :—"Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world ;" while he will turn to those who shall be on his left hand, and say to them :—"Depart, you cursed, into everlasting fire, which was prepared for the devil and his angels." To this it may be replied, that after the day of general judgment, concerning which St. Matthew is here speaking, there will be two states only ; for Purgatory will then have an end. There will remain no other places but heaven for the righteous, and hell for the wicked. Those, however, who advance these words of the evangelist in opposition to the doctrine of Purgatory, should not neglect to consider the expression made use of by the judge, while pronouncing the sentence of eternal reprobation on the impious :—"Depart," he will say to them, "Depart, you cursed, into everlasting fire;" not into flames which, on some day, shall cease to scorch you like those of the upper hell, that did exist till now—not into a place of *temporary* punishment like that of ancient Purgatory—but, go into EVERLASTING fire ; yes, go, not into that fire that served to fit the saints of every era for heaven, that purified their souls from every smaller speck of earthly imperfection and of human frailty ; and in whose regard the declaration of my servant Paul has been exemplified, since they have been SAVED, yet so as by FIRE ;† but go, depart into that very fire which was prepared for the DEVIL and HIS ANGELS. To those who ponder well this passage of Scripture, it may ultimately appear that, instead of presenting any arguments against the dogma of Pur-

* St. Matt. xxv. 34, 41.

† 1 Cor. iii. 15.

gatory, it rather tends to corroborate that doctrine, by showing us how emphatically our divine Redeemer, at the day of general judgment, will, by inference, distinguish, while pronouncing condemnation, between a temporal and an everlasting flame—a fire that was prepared for Satan and his angels, and some other fire not prepared for demons.

XXIII. SECOND OBJECTION ANSWERED.

Because it is asserted by the inspired writers that the faithful have nothing to fear, it is falsely argued that there can be no Purgatory. Such a conclusion is sometimes inferred from the words of St. Paul, in which he asserts, that “There is now no condemnation to them that are in Christ Jesus, who walk not according to the flesh, but according to the Spirit.”* It should be remarked that in this passage, as well as in others that resemble it, is indicated everlasting punishment, which, accurately speaking, is alone to be denominated condemnation. With reference to the words of the Apostle just recited, it is evidently his intention to signify by them that Christians, “being delivered from the law of sin and death by the grace of Jesus,” have now, through the medium of that precious and spontaneous gift, no reason for apprehending condemnation at the final judgment, provided they continue incorporated “in Christ Jesus,” by the means of faith and charity; and do not yield assent to the concupiscence of the flesh. Nothing, therefore, can be extracted from this text, either to support or to combat the doctrine of Purgatory.

XXIV. THIRD OBJECTION.

The objection which it is attempted to deduce from those portions of the sacred volume that represent the souls of the departed as resting in peace, is not more weighty than the former one. What, though St. John

* Rom. viii. 1.

announces to us that—"Blessed are the dead who die in the Lord: from henceforth that they may rest from their labours, for their works follow them."* Must we therefore conclude that the inspired writer who penned this sentence, did not recognize a third place, a state between heaven and hell, in fact, a Purgatory? May we assume that the belief of temporary punishments after death does not agree with those texts which represent the dead as resting in peace? We are by no means warranted to draw such inferences. Who are those of whom St. John speaks in the text we have noticed? Those who *die in the Lord*; such who depart this life in the PERFECT love and favour of Almighty God, and are professors of his true and uncontaminated faith. As these die in the grace of God, they, as it were, fall asleep upon his bosom, and will repose there for eternity. It is to these the angel of the Lord announces that, from that moment, they are to enjoy the rest and bliss of heaven for endless ages. This, however, has not the slightest connection with the state after death, of such amongst the faithful who have lived and died with certain blemishes upon their souls. It is for these *imperfect* Christians, and not for spotless *saints and martyrs*, that a state of purification is requisite. It is for such, and such only, that the Catholic Church puts up her prayers, and offers the propitiatory sacrifice of the Mass; for she knows, that those who have ordered all their ways according to the paths of righteousness, and those who seal the profession of their faith, and testify their love of God with their life-blood by a cruel martyrdom, die in the Lord, and are wafted by angel-spirits to his beatific presence; where, instead of requiring our prayers in their behalf, they continually pray for us, and offer our petitions to the throne of mercy.

* Apoc. xiv. 13.

XXV. FOURTH OBJECTION ANSWERED.

But it is erroneously pretended that the doctrine of Purgatory must deteriorate the perfection of God's mercy, and diminish or detract from the infinite and all-atoning merits of Christ Jesus. The Catholic Church instructs us to believe that every pardon of our sins, which we can possibly receive either in the present life, or in Purgatory, proceeds from God's pure mercy; and that for the very smallest stain of sin, the precious blood of Christ must be applied before it can be possibly effaced. She teaches, however, that God himself has instituted certain channels for the conveyance of his grace into the souls of men, and requires certain conditions absolutely requisite before he will allow the all-sufficient and superabundant merits of Christ Jesus to be imparted to them; such are faith, repentance, and the sacraments, for the living: to which is added Purgatory for those who leave this world in God's favour, but still with some venial imperfections to be atoned.

That the recognition of certain channels and particular conditions does not detract from the perfection of God's mercy, is a truth that must be assented to by every rational and pious Christian; since such channels and such conditions constitute the medium of communication between the human race and the Divinity; and are, in fact, the instruments which the Deity itself has thought proper to select for the purpose of imparting its graces to the soul. This is a principle which in reality is admitted by every one who bears the Christian name, however widely he may be separated from the Catholic Church; since there is not a sect which does not strenuously insist upon the necessity of some one condition or other indispensable for the application of Christ's merits to the soul for obtaining salvation. Whether that requisite be *faith alone*; or whether it be by faith, baptism, and good works, it is perfectly indifferent; the implied or ex-

PLICIT admission that something is demanded, is an open recognition of this principle. Now it may be asked, how the man who asserts that faith, which is a mental act—a motion of the will—and that the sacrament of baptism, which is an outward sign and sacred ceremony, are necessary preparations to justification—are channels by which the grace of God is infused into the soul, can continue to be consistent with himself, and reject the doctrine of Purgatory on the plea that it detracts from the merits of God's mercy? Faith, baptism, the sacrament of the Lord's supper—all the sacraments, are so many means by which the mercy of Heaven is applied to the soul; Purgatory is nothing more. Now, as neither faith, nor baptism, nor any sacrament detracts from the mercy of God; so neither does Purgatory: whatever arguments can be produced against Purgatory, are available against the necessity of faith and the administration of the sacraments.

In the second place, it is to be observed, that the doctrine of Purgatory, so far from diminishing the inexhaustible and superabundant merits of Christ's passion, multiplies those channels through which those precious merits are distributed and applied to man; and tends no more to undervalue their inestimable price and their efficacy, than the doctrine of the necessity of faith, of baptism, of prayer, &c. The satisfaction which Jesus Christ made for man, is of an *infinite* price; but he intended that it should be applied to us in a *finite* manner. Though Christ, by his *infinite* merits, procured for us the gifts of grace and life eternal, still it is his wish that *we co-operate* with those spiritual gifts in order to obtain eternal happiness. For what purpose did he himself teach us to pray thus:—"Thy kingdom come"—"Forgive us our trespasses"—and to continue the recital of this petition even after the price of our redemption should have been paid, and heaven unbarred for our reception? For no other purpose than to assure us that prayer was one amongst those mediums, by which the merits of his passion

might be applied to us. Our blessed Saviour did not conceive that a Purgatory, or a place of punishment in another world, could diminish the value of that inestimable ransom he paid upon the cross for man's redemption ; since, even after he had actually suffered, he withheld the immediate application of it in the instance of those spirits who were still confined in prison, and to whom, "*Christ being put to death* indeed in the flesh, went *to preach.*"* Indeed, we have no stronger motives to assert, that the doctrine of Purgatory diminishes the merits of the sacrifice upon the cross, than we have to maintain that the apostle St. Paul derogated from its value, when he taught,—“That Christ ALWAYS liveth to make INTERCESSION for us:”† or when he said,—“I fill up those things that are wanting of the sufferings of Christ in my flesh.”‡

From investigating these several dogmata, we will now proceed to illustrate the ritual observances comprehended in the Eucharistic sacrifice.

* 1 Peter iii. 18, 19.

† Heb. vii. 25.

‡ Col. i. 24.

PART THE SECOND.

CHAPTER VIII.

ON CEREMONIES.

CONTENTS.

1. Man's nature proves the necessity of Religious Ceremonies.—
 2. Exemplified by the earliest History of Man.—3. Ceremonies warranted by God in the Old Law.—4. By Christ in the New.—
 5. Ceremonies recommended by Protestant Writers.
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I. MAN'S NATURE PROVES THE NECESSITY OF RELIGIOUS CEREMONIES.

IF man were a disembodied spirit, like the angels, he might worship with his soul only ; but he superadds a body to his mortal existence ; as long, therefore, as his spirit is the tenant of an earthly tabernacle, and animates a portion of the visible creation ; as long as his spirit receives the impress of its ideas, and acquires its notions through the medium of the senses, and explains its own sensations by their instrumentality ; so long must the use of some exterior ceremonial be necessary, for man to exhibit a becoming religious reverence towards his Maker, who requires that all his creatures, both visible and invisible, should pay him the homage of their adoration.

II. EXEMPLIFIED BY THE EARLIEST HISTORY OF MAN.

So consonant is this with the sentiments of nature, that we discover her dictating to the human race, in

the earliest period of its existence, certain rites and ceremonies to be observed for the outward worship of Almighty God. Abel offered sacrifice; Enoch invoked the name of the Lord; and the patriarchs built up altars.

III. CEREMONIES WARRANTED BY GOD IN THE OLD LAW.

The Divinity himself was pleased to promulgate those ritual observances which were to be practised by the Jews.

IV. BY CHRIST IN THE NEW.

Our divine Redeemer, though he could have wrought his miracles with the same facility as he called the world out of nothing by a single word, still however condescended to employ certain ceremonies, while he performed them. He mingled spittle in the clay,* with which he restored sight to the man born blind; he groaned in spirit, and troubled himself before he called forth Lazarus from the tomb;† he blessed and broke the bread, before he converted it into his body, and gave it to his disciples to eat. The example, which the Saviour has furnished, was imitated by his disciples. We find St. Paul exhorting the Corinthians to “do all things according to order” in the Church;‡ and St. John, to impress upon our minds the grandeur of the heavenly Jerusalem, describes, in fervent language, the splendour of the awful ritual to which he was a witness, as he saw in vision the throne of the Lamb in the celestial city; and particularly noticed the four-and-twenty elders, with their harps and fragrance-breathing vials, full of the prayers of the saints, as prostrate before the Lamb without spot, who was reclining upon the golden altar.

* St. John ix. 6.

† Ibid. xi. 33.

‡ 1 Cor. xiv. 40.

V. CEREMONIES RECOMMENDED BY PROTESTANT WRITERS.

So efficacious, indeed, are the ceremonies of religion for arresting the vagrancy of thought during the season of prayer; so calculated are they for abstracting the heart of man from this world; and for assisting him to stand in imagination at the throne of the Divinity in heaven, and pour out his soul in profound adoration before it, that many writers, though they differ from the Catholic Church in their religious credence, lend a willing testimony in favour of her ceremonial. "If all men," says Knox, "were enlightened by education and philosophy, and at all hours actuated by the principles of reason, it would be unnecessary to have recourse to external objects. But as there must always be a great majority, who, for want of opportunities or capacities for improvement, are weak and ignorant; and as even amongst the wise and learned there are none who are constantly exempted from the common infirmities of human nature, it becomes expedient to devise modes of operating on the soul, through the medium of the senses. It was for this reason, that in all great communities the officers and offices of religion have been surrounded with whatever is calculated to arouse the attention, to interest the heart, to strike the eye, and to elevate the imagination. I cannot help thinking, therefore, that those well-meaning reformers, who wish to divest religion of external splendour, are unacquainted with the nature of man, or influenced by narrow motives; and that they who repudiate all ornament, and all the modes of affecting the senses of the vulgar in the offices of religion, as indecent, impious, or improper, do not recollect the temple of Solomon, but suffer their good sense to be overpowered, in this instance, by the zeal of a barbarous fanaticism."*

* Essays, Moral and Literary, by Vicesimus Knox, Num. 151, vol. ii. p. 274.

The author of the "Principles of Taste" remarks :—
" Every person who has attended the celebration of high mass at any considerable ecclesiastical establishment, must have felt how much the splendour and magnificence of the Roman Catholic worship tends to exalt the spirit of devotion, and to inspire the soul with rapture and enthusiasm. Not only the impressive melody of the vocal and instrumental music, and the imposing solemnity of the ceremonies, but the pomp and brilliancy of the sacerdotal garments, and the rich and costly decorations of the altar, raise the character of religion, and give it an air of dignity and majesty unknown to any of the Reformed Churches."*

The rational opinion which good sense has induced these and many other reflecting Protestant writers to adopt and advocate, on the propriety and advantages of impressing the aid of ceremonies into the service of religion, is in perfect accordance with those principles, which have at all times and in every place, influenced the Church in the regulation of her economy and discipline, throughout the widely extending household of the faith. This we gather from the solicitude with which she everywhere insists upon the exact observance of those ancient rites, according to which we always behold her celebrating the liturgy and administering the sacraments, as well as from her recorded declarations on the subject. "Such," observes the Council of Trent, "such being the nature of man, that, without exterior aids, he cannot be easily elevated to a meditation on divine subjects, on this account our pious mother, the Church, has instituted certain rites; for instance, that some parts of the mass should be pronounced in an under voice, other parts in an elevated tone. She has also employed ceremonies, such as mystic benedictions, lights, incense, vestments, and other things of this kind, in accordance with apostolic discipline and tradition, for the purport not only that the majesty of so great a sacrifice might appear in be-

* An Analytical Inquiry into the Principles of Taste, by Richard Payne Knight. Second edition, part iii. sect. xlviii. p. 363.

coming splendour, but that the minds of the faithful might, by these visible signs of piety and religion, be excited to a contemplation of those sublime things which lie hid in this sacrifice.”*

Instead of blaming, therefore, we should rather applaud the Catholic Church, for employing such various, but appropriate, ceremonies in her public service. They fix the attention ; they throw a certain awe around the mysteries of religion : to the unlettered they are so many sources of the easiest instruction ; and, on every occasion, by teaching man to abstract himself from the common usages of ordinary life, they impart a becoming dignity to the minutest action which is performed in the service of Almighty God.

* Cum natura hominum ea sit, ut non facile queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater Ecclesia ritus quosdam, ut scilicet quædam submissâ voce, alia vero elatiore, in Missa pronuntiarentur, instituit. Cæremonias item adhibuit, ut mysticas benedictiones, lumina, thymiamata, vestes, aliaque id genus multa, ex apostolicâ disciplinâ et traditione, quò et majestas tanti sacrificii commendaretur, et mentes fidelium per hæc visibilia religionis et pietatis signa ad rerum altissimarum, quæ in hoc sacrificio latent, contemplationem excitarentur.—Sessio xxii. v. Concil. Trident.

PART THE SECOND.

CHAPTER IX.

ON THE CROSS.

CONTENTS.

1. Sign of the Cross referred to in the Old Scripture.—2. In the New.—3. Antiquity of the custom of making the sign of the Cross.—4. Respect of the ancient Christians towards the Cross.—5. Introduction of the Crucifix.—6. Antiquity of the custom of using Crucifixes in churches.—7. Why the Crucifix is placed upon the altar.—8. Why the sacerdotal garments, and the sacred vessels are marked with a cross.—9. Why made so often by the Priest at Mass.—10. By Catholics in general.—11. The manner of making the sign of the Cross.

I. SIGN OF THE CROSS REFERRED TO IN THE OLD SCRIPTURE.

IN many passages of the sacred Scriptures, the Cross is referred to with peculiar distinction. The earliest record of such a notice we discover in the book of Ezechiel, where the prophet narrates, that during the vision in which it was given him to behold the abominations perpetrated in Jerusalem, the Lord directed one of the six destroyers “to mark TAU upon the foreheads of the men who sighed and mourned for all the abominations that were committed;” but to the other five he said:—“Go ye after him through the city and strike,—utterly destroy old and young, maidens, children, and women; but upon whomsoever ye shall see Tau, kill him not.”* The letter Tau is the last in the Hebrew alphabet. According to its ancient manner of being written, it perfectly resembled a cross, as St.


* Ezech. ix. 4—6.



Jerom remarked* 1,400 years ago; and may be observed at the present day, by consulting the medals, manuscripts, inscriptions, and other ancient monuments of Hebrew antiquity in which this letter occurs.†

II. IN THE NEW.

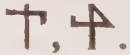
Our Lord himself has been pleased to refer, on more than one occasion, to this instrument of his passion.

* *Antiquis Hebræorum literis, quibus usque hodie utuntur Samaritani, extrema Thau litera crucis habet similitudinem, quæ in Christianorum frontibus pingitur, et frequenti manûs inscriptione signatur.*—S. Hieron. in ix. Ezech.

† See Walton's *Prolegomena*, by Wrangham, tom. ii., at the beginning of which there is a plate with the presumed ancient Hebrew alphabet, in which the Tau is written exactly in the form of what is denominated a Greek Cross in one instance, and in another, like what is called St. Andrew's Cross, thus .

Bernard's *Tables*, by Morton, in the "*Alphabetum ante Christi* (1509) *a nummis Judaicis, Africanisque et a Pentateucho Mosis*,"—exhibit the Tau (*t, th*) thus—, and in Swinton's "*Inscriptiones criticæ*" (4to. Oxf. 1750), among the "*Literæ Alphabeti Samaritani et Phœnicii numismaticæ*," we find Tau thus written—.

In the Spanish translation of Sallust, by the Infant Don Gabriel in 1772, called the Infant Sallust, there is a curious dissertation by Father Perez Bayer, on the resemblance between the ancient Hebrew and Phœnician alphabets, in which it is observed that the Hebrew

Tau was written in pure Phœnician, . The learned Friar collected the letters of his comparative Hebrew, pure Phœnician, Carthaginian, and Spanish-Phœnician alphabets, from ancient coins and medals, as he himself informs us;—"Letras de los Fenices y de sus colonias que se hallen en las monedas de que se ha tratado en este Escrito, colejados con las del Alfabeto Hebreo."

Not far from Mount Sinai there is what is denominated Waady-El-Muketteb, or Written Valley. Upon the surface of the rocks that line this pass in the desert, there are many inscriptions, several of which are written in an unknown character. Some scholars have conjectured that these latter inscriptions were traced by the children of Israel at the exode from Egypt. However this may be, it is curious to behold in them, letters perfectly resembling the figure of the Cross, as the reader may observe by consulting vol. ii. part 1, of the "*Transactions of the Royal Society of Literature*," where these inscriptions are inserted after the copy which was taken of them, in the year 1820, by the Rev. G. F. Grey.

For he says,—“He that taketh not up his cross and followeth me is not worthy of me;”* and he observes to his disciples,—“If any man will come after me, let him deny himself, and take up his cross and follow me;”† and the Evangelist, in his enumeration of those terrible prognostics, which are to herald the coming of the day of final judgment, mentions the appearance of the Cross amid the heavens, where the sun shall then be darkened, and the moon shall not give her light, and whence the stars shall have fallen :—“And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with much power and majesty.”‡ All the most learned and ancient Fathers, as St. Chrysostom, St. Jerom, St. Hilarius, Theophylactus, and our countryman the venerable Beda, are unanimous in interpreting “the sign of the Son of Man,” to signify the Cross; and the ablest among our Biblical scholars have applauded such an interpretation.

This instrument of our redemption through the blood of Jesus was perpetually before the eyes of the eloquent St. Paul, who so often makes such beautiful and appropriate allusions to it, in almost every one of his epistles;§ but more emphatically, in the concluding part of his letter to the Galatians, where he exclaims : “God forbid that I should glory save in the Cross of our Lord Jesus Christ.”

This reverence for the Cross was imparted by the apostles to the new believers, who from considering it with horror as the instrument of ignominy, after their initiation in the Christian faith, regarded it as the most glorious of trophies and the emblem of their victorious master. They oftentimes impressed their foreheads with this mystic sign, to manifest their own Christianity, or to recognize that of an unknown brother in the faith. That such was the fact may be established by the most irrefragable authorities.

* St. Matt. x. 38. † Ibid. xvi. 24. ‡ St. Matt. xxiv. 30.

§ 1 Cor. i. 17, 18; Gal. v. 11; Ibid. vi. 12—14; Ephes. ii. 16; Phil. ii. 8; Ibid. iii. 18; Coll. i. 20; Ibid. ii. 14; Heb. xii. 2.

III. ANTIQUITY OF THE CUSTOM OF MAKING THE SIGN OF THE CROSS.

Tertullian, who flourished in the year 194, observes :
 “ At every step and movement, whenever we come in or go out, when we dress ourselves, or prepare to go abroad, at the bath, at table, when lights are brought in, on lying or sitting down ; whatever we be doing, we make the sign of the Cross upon our foreheads.”*
 St. John Chrysostom, who was archbishop of Constantinople about the year 397, thus addresses his auditors :
 —“ Everywhere is the symbol of the Cross present to us. On this account we paint and sculpture it on our houses, our walls, and our windows, we trace it on our brows, and we studiously imprint it on our souls and minds.”† A similar testimony concerning the ancient

* Ad omnem progressum, atque promotum, ad omnem aditum, et exitum, ad vestitum et calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quæcumque nos conversatio exercet frontem crucis signaculo terimus.—Tertul. lib. de Coron. Milit. c. ii.

† Πανταχοῦ τὸ σύμβολον ἡμῖν τοῦ σταυροῦ παρίσταται· διὰ τοῦτο καὶ ἐπὶ οἰκίας καὶ ἐπὶ τῶν τοίχων, καὶ ἐπὶ τῶν θυρίδων, καὶ ἐπὶ τῶν μετώπων, καὶ ἐπὶ τῆς διανοίας μετὰ πολλῆς ἐπιγράφομεν αὐτὸν τῆς σπουδῆς.—S. Chrysost. hom. cxxxix. The figure of the Cross may be frequently seen chiselled on the jambs of the doorways, conducting to the little oratories in the Roman catacombs, as may be observed in the plates in Boldetti, pp. 16, 35, Osservazioni sopra i Cimiterj. A curious passage, illustrating the practice of the early Christians on this point, is here extracted from an interesting work by the Rev. Dr. Russell, entitled, “ View of ancient and modern Egypt.” Noticing the numerous sepulchral monuments which constitute the Necropolis, or cemetery in the great Oasis, Dr. Russell says :—“ One in particular is divided into aisles like our churches ; and that it has been used as such by the early Christians, is clearly evinced by the traces of saints on the walls. In all, there is a Greek Cross, and the celebrated Egyptian hieroglyphic the Crux Ansata, or Cross with a handle, which, originally signifying life, would appear to have been adopted as a Christian emblem, either from its similarity to the shape of the Cross, or from its being considered the symbol of a future existence” (p. 397).

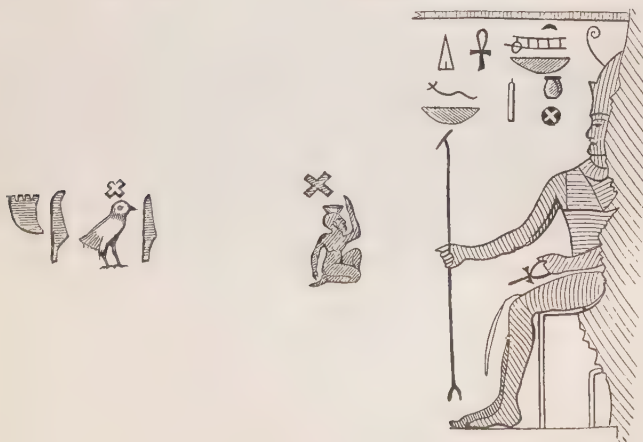
Socrates (A.D. 440), the ecclesiastical historian, mentions that on demolishing at Alexandria a temple dedicated to Serapis, were observed several stones sculptured with letters denominated hieroglyphics, which exhibited the figure of the Cross. Certain Gentile inhabitants of the city who had lately been converted to the Christian faith, initiated in the method of interpreting these enigmatic characters,

custom of making the sign of the Cross, is furnished by St. Jerom, who delivers the following exhortation

declared that the figure of the Cross was considered as the symbol of future life. *Εν τῷ ναῷ του Σαραπιδος λυομενου και γυμνουμενου η̅ρητο γραμματα εγκεχαραγμενα τοις λιθοις, τα καλουμενα ιερογλυφικα.—Τουτων δε αμφισβητουμενων, τινες των Ἑλληνων τῷ Χριστιανισμῷ προσελθοντες τα ιερογλυφικα τε γραμματα επισταμενοι, διερμηνευοντες τον σταυροειδη χαρακτηρα, ελεγον σημαινειν ζωην επερχομενην.—Socrates, Hist. Eccles. lib. v. c. 17.*

Rufinus (A.D. 397) had some years before recorded the same fact in almost similar expressions. “Signum Dominicæ Crucis inter illas quas dicunt *ιερατικας*—id est sacerdotales litteras, habere Ægyptii dicunt, velut unum ex cæteris litterarum quæ apud illos sunt elementis, cujus litteræ seu vocabuli hanc esse asserunt interpretationem *VITA VENTURA*.”—Ruffinus, Hist. Eccles. lib. ii. c. 26.

Not only the celebrated Crux Ansata, but other hieroglyphic characters, bearing an exact resemblance to a Cross, frequently recur on Egyptian monuments of the highest antiquity, as well as on those of comparatively recent erection. Particular examples of this fact may be instanced in the Lateran, Campensian, and Barberini obelisks, as those monuments which now stand at Rome are denominated. The first two are beautiful and very ancient specimens of Egyptian art and grandeur; the third is of more modern date, as the names of Hadrianus, Cæsar, Sabina, and Antinous, are inscribed upon it. The first of the accompanying wood-cuts is copied from the lower part of the Campensian; the second from the Barberini obelisk, both of which are given in Zoega (*De Usu, &c. Obeliscorum*).



Hieroglyphics exhibiting the figure of the Cross.

That the first believers in the doctrines of Jesus, whether in Egypt or Nubia, regarded the Cross with religious veneration, and considered

in one of his epistles to his friend :—" Frequently trace the sign of the Cross upon your forehead."* The Christian poet Prudentius, who wrote towards the decline of the fourth century, notices the Catholic practice of making the sign of the Cross in the following verses :—

When sleep steals on, you go to rest,
And the chaste couch you've scarcely press'd,
O ! let the Cross's figure sign
That forehead, and that heart of thine.
The Cross drives every harm away,
Darkness ne'er will bide its stay ;
Mark'd with this sacred sign, the mind
To fluctuate you'll never find.†

it, like Catholics of the present day, to be the most expressive symbol of Christianity, may be evidenced in many of the ruins scattered through those interesting countries, where the traveller frequently discovers the remains of ancient Pagan temples, which he ascertains to have been once dedicated to the worship of the true God, by observing the figure of the cross hallowing every corner of them, and standing out conspicuously upon their walls and columns, to announce its triumph over the fabled deities to whom those fanes were originally erected. The author of a valuable little work on Egyptian Antiquities, published in the Library of Entertaining Knowledge (vol. xvii. part i.), in speaking of the monuments in Upper Nubia, observes :—" The few remains of Dongola Agusa, on the east bank of the Nile, lat. 18° 15", show that the Christian worship was once established in this place. These granite columns and capitals, ornamented with crosses and lilies, mark the epoch to which this edifice belonged, and express, with more certainty than the evidence of books alone, a fact not without interest in the history of this barbarous country."—British Museum, Egyptian Antiq., vol. i. p. 159. When the day arrives that London shall be a lonely wilderness, where shall the traveller, who explores its ruins, light upon the fragments of a cross, to tell that Christ was ever known and worshipped there ?

* Epis. ad Demetriadem, tom. i. p. 64. We have, in a recent note, given this father's words on the mystic Tau mentioned in Ezechiel.

† Fac, quum vocante somno
Castum petis cubile,
Frontem, locumque cordis
Crucis figura signet.
Crux pellit omne crimen :
Fugiunt crucem tenebræ :
Tali dicata signo
Mens fluctuare nescit.—Cath. vi. ante Som.

Prudentius and his works have already been noticed in a note to No. 8, Chap. V. p. 238.


Constantine the Great, the first Christian emperor, as well as his whole army, when encamped about a mile from Rome, on the day before the battle with the tyrant Maxentius, beheld, at noon, a cross of brilliant light just above the sun, with these words, in shining letters around it:—*Ἐν τούτῳ νίκα*—"By this conquer." This circumstance we gather from the first book of the life of Constantine, written by the historian Eusebius, who assures us that he was favoured with the narration of it by the emperor himself.*

IV. RESPECT OF THE ANCIENT CHRISTIANS TOWARDS THE CROSS.

That the primitive Christians were exemplary in the reverence which they manifested towards the Cross, may be gathered from a variety of sources. According to Tertullian, they were denominated by the Pagans, "*Crucis religiosi*," or "devout towards the Cross." Amongst the fragments of Christian antiquities which

* In a letter addressed to the emperor Constantius, St. Cyril of Jerusalem describes the miraculous appearance of a cross in the heavens, which this holy bishop and all his flock witnessed on the 7th of May, in the year 351. From about nine o'clock in the morning until a late hour in the day, was this cross visible to all the inhabitants, whether Christian or Pagan, of Jerusalem. It extended through the heaven, from Mount Golgotha to the Mount of Olives, and shone with an effulgence more splendid than the rays of the sun. The people, including all ranks and ages, hastened in a crowd to the church, and unanimously celebrated the praises of the only begotten Son of God, Christ Jesus, the worker of wonders.—Opera S. Cyrilli, curâ Ant. Touttée, p. 351. The genuineness of this epistle has been ably vindicated, against the futile objections of the Protestant Rivet, by the Benedictine editor, who produces, at the end of the letter, the testimony of St. Jerom, Socrates, Idatius, and the Alexandrine Chronicle, in corroboration of this miraculous event, the anniversary of which still continues to be celebrated all through the Greek Church as a solemn festival. (Vide *Menæum Græcum*, ad diem 7 Maii.) Dr. Adam Clarke observes, "If this letter be really the production of St. Cyril, the fact is a curious one, and the appearance might have been designed to accredit, in the sight of the heathen, that doctrine of Christ crucified, which was the grand key-stone in the Christian fabric."—Concise View of Sacred Literature, vol. i. p. 300.

are still preserved, we recognize splendid testimonials of this respect. In the Christian cemeteries, scarcely one sepulchral monument has been discovered which does not bear the monogram of Christ, arranged in the form of a cross.* The rings that have been found in these tombs display the same emblem; and the fresco-paintings perpetually exhibit the same holy sign.

* This monogram  may almost invariably be discerned upon the greater part of the monuments of Christian antiquity which have descended to us. Its appearance upon the marbles, mortuary tiles, and lamps, extracted from the catacombs, and exhibiting the sepulchral inscriptions of the martyrs and early believers in the gospel, who were buried there, must be familiar to every one who is anywise conversant in Christian archæology. It is composed of the two Greek characters X and P, the two letters with which the name of Christ commences in Greek, *Χριστός*. It was inserted, along with the palm-branch, in the inscription over the tomb of Pope St. Cajus, who suffered martyrdom in the reign of Dioclesian (Boldetti, *Osservazioni sopra i Cimiterj*, p. 102); and may be observed, together with the same emblem of victory, in the sepulchral epitaphs of the martyrs SS. Alexander and Marius (*ibid.* pp. 232, 233), the first of whom suffered under the emperor Antoninus, the latter under Hadrianus. The assertion of the Protestant Basnage, that no monument bearing this monogram, of a date anterior to the reign of Constantine the Great, could be produced from the catacombs, is now completely exploded. It was for some time a favourite but totally unfounded hypothesis with several Protestant writers, that this cruciform monogram of Christ was the invention of the first Christian emperor, who, by ordering it to be inscribed upon the standard called the Labarum, and affixed, instead of the eagle and thunder-bolts of Jove, upon the shields and helmets of the Roman legions, first gave rise to its adoption by the faithful as a symbol of belief in Jesus. The substitution of Christian in place of Pagan ornaments, in the dress and armour of the soldiery, is noticed by Prudentius, who introduces Constantine as thus addressing the city of Rome :—

Agnoscas, regina, libens mea signa, necesse est :
In quibus effigies crucis aut gemmata refulget,
Aut longis solido ex auro præfertur in hastis.

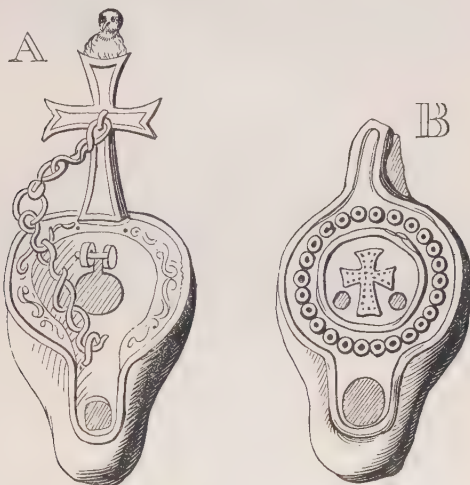
* * * * *

Christus purpureum gemmanti textus in auro
Signabat labarum, clypeorum insignia Christus
Scripserat, ardebat summis crux addita cristis.

Prudentius cont. Symmach. lib. i.



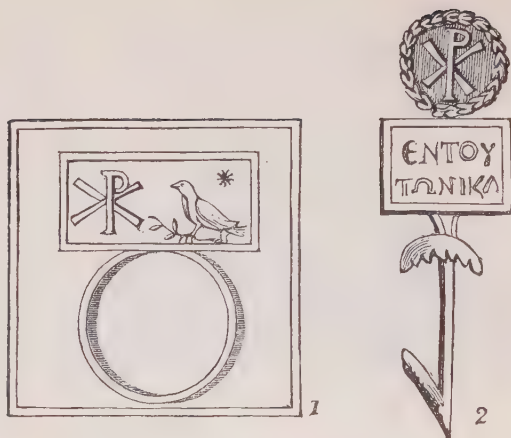
Inscription found in the Catacombs at St. Agnes's. See Boldetti, vol. ii. p. 453.*



A. Bronze Lamp found in the Catacombs. See Aringhi, Roma Subterranea, vol. i. p. 511.

B. Terracotta Sepulchral Lamp found in the Catacombs,—and in the author's possession.—Ibid. vol. i. p. 519.

* The figure of a fish, as a Christian hieroglyphic, is of very frequent recurrence on the monuments of primitive antiquity. The Greek term ΙΧΘΥΣ, which signifies a fish, is composed of the initial letters of the sacred name and titles, as written in the Greek language, of our divine Redeemer:—*Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ*—Jesus Christ the Son of God, our Saviour. On account of that spiritual regeneration, which man received by being born, as it were, again by water, and initiated into the faith of Jesus, and from the conviction that if they did not continue in that vivifying belief, they would be spiritually dead—must infallibly lose their salvation; it was that the first Christians delighted to employ the symbol, and designate themselves by the enigmatical appellation of *Pisciculi*, or fishes. This we learn from Tertullian, who observes:—"Nos Pisciculi secundum *Ἰησὺν* nostrum Jesum Christum in aqua nascimur; nec aliter quam in aqua permanendo salvi sumus."—De Bap. c. i. Amongst the several religious emblems which St. Clement (A.D. 194) recommends



1. A Ring discovered in the Catacombs. See Aringhi, vol. ii. p. 708, and D'Agincourt, vol. v. p. 318, of the Italian translation.
2. The Labarum of Constantine, taken from a Terracotta Lamp.—Mamachius, *Origines et Antiq. Christianæ*, tom. iii. p. 50.*

the Christians of Alexandria to have engraved upon their rings, he enumerates the fish ; and remarks that such a sign will prevent them from forgetting their origin.—Pædag. lib. iii. c. xi. St. Optatus Milevitanus (A.D. 370) likewise refers to the name and symbol of the fish, in the following passage :—"Hic est piscis qui in baptisate per invocationem fontalibus undis inseritur, ut quæ aqua fuerat, a pisce etiam piscina vocitetur. Cujus piscis nomen, secundum appellationem Græcam in uno nomine per singulas literas turbam sanctorum nominum continet, ΙΧΘΥς, quod est Latinum, Jesus Christus Dei Filius Salvator."—Contra Parmen. lib. iii. cap. ii.

* The biographer of Constantine the Great has left an accurate description of the celebrated standard called the *Labarum*. Eusebius (in *Vita Constant.* lib. i. c. 24, 26) tells us that this imperial banner was fashioned in the following manner. Near the extremity of the shaft of a lance sheathed in plates of gold, was affixed in an horizontal position, a small rod, so as to form the exact figure of the cross. From this transverse little bar, hung drooping a small purple veil of the finest texture, interwoven with golden threads, and starred with such a profusion of the most brilliant jewels, that it was quite resplendent. Above this dazzling banner, arose the adorable name of Jesus Christ, written with two characters only, the Greek X or *ch*, and P or *ro*, which were very ingeniously entwined, and encircled with a golden crown profusely gemmed with the most costly precious stones. Just below the monogram of Christ, it became the custom a little later, to insert the effigy of the reigning emperor, and of his son and



Portion of a basso-relievo in one of the sarcophagi found in the Catacombs at the Vatican.—See Aringhi, vol. i. p. 295. In all probability a monument of the fourth century.

That it was customary with the primitive Christians to wear about their persons crosses made of gold and silver, or of wood, is evident from the incident which led to the martyrdom of St. Orestes, a soldier in the

consort. Fifty men, the most conspicuous amongst the imperial guards for their valour and their piety, were selected and embodied into a particular band, to whom was confided the distinguished office of carrying and defending the Labarum, which was always borne before the emperors whenever they went to battle. Banners partially resembling the imperial model, but of somewhat smaller dimensions, and wrought of less costly materials, were distributed through the whole army to be the future ensigns of the Roman cohorts. Figures of those standards frequently occur upon the coin of the empire, in the time of Constantine, and his more immediate successors.

Roman legions, during the reign of Dioclesian. Orestes was distinguished in his cohort for his agility in every martial exercise; and, in particular, for the precision with which he cast the disk. Once, as he was displaying his activity in presence of his commander Lysias, a cross, which the Christian soldier wore around his neck, by accident escaped from between the folds of his garment, where it lay concealed, and proclaimed the religion of Orestes, whose resolute refusal to sacrifice in honour of the Gods was crowned with martyrdom.*

V. INTRODUCTION OF THE CRUCIFIX.

Though, from the very birth of Christianity, it was a pious custom with the faithful to make the sign of the cross upon their foreheads, and to impress the same holy emblem upon the walls of their places of religious assembly, in the cemeteries, upon their altars, and upon the tombs of their martyred brethren; yet it was not for some years after the promulgation of the Gospel, that they ventured to exhibit the crucifix—that is, the figure of Christ suspended on the cross. Nothing could be more discreetly cautious than the manner of proceeding adopted by the Church in this affair. She manifested the most studious anxiety that the recently-converted Gentiles should not experience any scandal, nor suffer the slightest detriment to their belief, from the use of images. The cross was regarded by the Pagans with the greatest horror; and the deepest shade of infamy was cast upon the character of him who suffered death upon it. Christ crucified was, therefore, “to the Jews a stumbling block, and to the Gentiles foolishness.”† This it was that withheld

* Surius, tom. vi. Dec. 13, p. 885; et Aringhi, vol. ii. p. 545.

† 1 Cor. i. 23. Minucius Felix (A.D. 170), in his beautiful dialogue between the Pagan Cæcilius and the true believer Octavius, introduces the heathen as thus vituperating Christ and his followers:—
“Nescio an falsa, certe occultis ac nocturnis sacris apposita suspicio, et

the Christians of the first centuries from painting the figure of our blessed Redeemer on the cross;* and made them exercise their ingenuity to invent the most appropriate methods of insinuating what kind of death our Saviour underwent, without wounding the piety of the neophyte, or startling the prejudices of the unbeliever. The book of the Apocalypse furnished them with a most happy, as well as a most beautiful illustration of the fact. Christ had been pointed out as the "Lamb of God," by the Baptist;† but it was for the well-beloved disciple John to draw the magnificent picture of the "Lamb which was slain from the beginning of the world;"‡ while he tells us that he beheld, "In the midst of the throne, and of the four living creatures, and in the midst of the ancients, a Lamb standing, as it were slain, and he came and took the book out of the right hand of him that sat upon the throne."§ They delighted to copy this description of St. John, and oftentimes translated it into colours on their walls, in fresco-paintings and mosaic-work; or imaged it in marble on their sarcophagi; and even represented it upon their articles of furniture, as may be instanced in those fragments of drinking-cups that are often discovered affixed to the tombs of the martyrs in the catacombs,|| and are now deposited at the Vatican library, in the Museum of Christian Antiquities. In these venerable monuments of early piety, the emblem of Jesus crucified, the lamb, is figured as bearing a cross upon its forehead; sometimes as slain; at other times reposing on a splendid throne; but in painting and mosaic, invariably encircled with an azure field, which is sprinkled

qui hominem summo supplicio pro facinore punitum, et crucis ligna feralia eorum ceremonias fabulantur, congruentia perditis sceleratis-que tribuit altaria, ut id colant quod merentur."—Minucii Felicis Octavius, cap. ix.

* Ciampini, *Vet. Monumenta*, vol. i. p. 201.

† St. John i. 29.

‡ Apoc. xiii. 8.

§ Ibid. v. 6, 7.

|| Buonarruoti, *Osserv. sopra i Vasi Antichi di Vetro*, p. 38.

with stars of gold, to represent the heavens,* and to signify that Christ, by his death, had conducted afflicted humanity to those happy regions. In progress of time, the lamb began to be represented as stretched upon the ground, or leaning against a cross, and not unfrequently as standing at the foot of it, and bleeding.† This we learn from a couplet in the epistle addressed by St. Paulinus‡ of Nola to Severus, in which the prelate says:—

'Neath a red cross, see Christ our Saviour stand,
Veiled in the figure of a snow-white lamb ;
The lamb-like victim, unoffending, immolated
By unjust death for our offences.§

At first, this cross was represented without any

* As may be observed in the mosaic in the tribune of SS. Cosmas and Damianus, a church in the Roman Forum.

† The accompanying engraving is the copy of an ancient mosaic which adorned the apsis or tribune of the old church of St. Peter at Rome ; and is given by Casalius in his work, *De Sacris Christianorum Ritibus*, p. 3. For some other observations, see *Index of the Plates*.

‡ St. Paulinus was born in 353. He has been already introduced to the reader in a note to No. 8, Chap. V.

§ Sub cruce sanguineâ niveo stat Christus in agno
Agnus ut innocua injusto datus hostia leto.

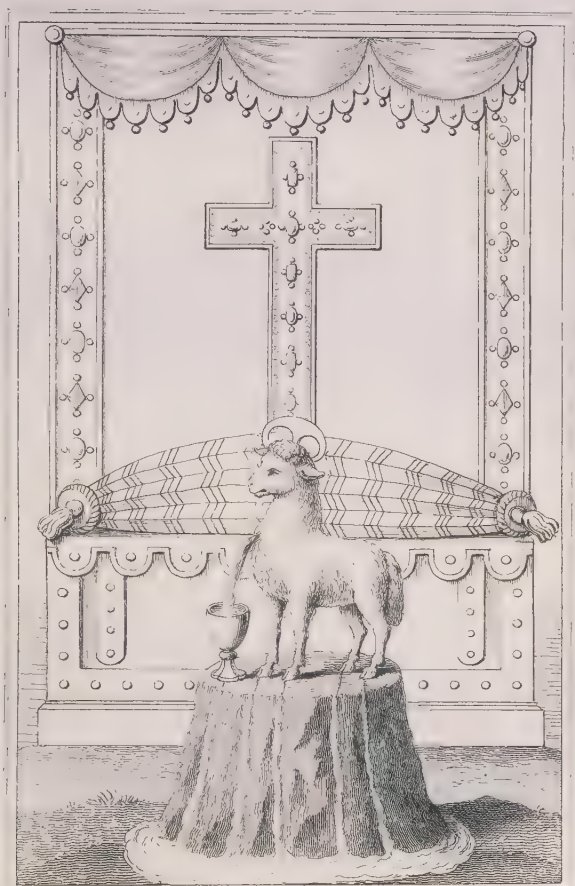
Epist. xii. ad Sever. p. 155.

Continuing the description of the church which he had just erected and ornamented, St. Paulinus informs his friend Severus, that in the vestibule of this Basilica, there were several crosses painted in red colour, and over them the following inscription : “ Item dextra lævaque crucibus minio superpictis hæc epigrammata sunt :—

Ardue floriferæ crux cingitur orbe coronæ
Et Domini fuso tincta cruore rubet.
Quæque super signum resident cœleste columbæ
Simplicibus produnt regna patere Dei.”

Epist. ad Sever. p. 152.

In Italy there still prevails a custom, which has no doubt descended from early Christian times, of fixing at various places all around the walls of each church, at its dedication, the figure of the cross, encircled with a species of crown or garland. It is usually painted red, or formed of an incrustation of red marble. The crosses inserted in the walls of the beautiful churches at Rome, particularly in the pilasters of the grand nave of St. Peter's, are very conspicuous.



ornaments; but, a little later, it became the custom to decorate it with pearls and precious stones, and to place a crown upon its summit, and entirely encircle it with a diadem of gems, or flowers;* and Eusebius particularly notices that Constantine directed crosses to be painted in this manner.† St. Paulinus of Nola furnishes us with an explanation of such a usage in the following verses :‡—

See how the cross of Christ a crown entwines :
 High o'er God's temple it refulgent shines ;
 Pledging bright guerdon for each passing pain :
 Take up the cross, if thou the crown wouldst gain.

After pursuing these steps, which were so imperceptibly taken, the crucifix, or Cross bearing the figure of a dead Christ, came at last to be displayed in public, without the slightest hesitation or reserve, especially from that period when Constantine prohibited throughout the empire, the Cross from ever being employed as an instrument of punishment; and to eradicate as speedily, and with as much effect as possible, the withering germs of heathenism, that emperor erected crosses along the public ways at those different points denominated Ubivilia by the Romans, and Ἑβμης τρικεφαλός by the Greeks; and thus made the symbol of Christianity supplant the Mercurii and Terminal gods of Polytheism. To an incident which manifests the religious zeal of Constantine, we must refer a custom, at present very generally observed through Italy, and almost every Catholic country and province on the continent, of placing a large crucifix by the road-side at the entrance of the towns and villages.§ That such

* Examples may be seen of this in the engravings which accompany Bottari's *Roma Sotterranea*.

† Vit. Constant. lib. i. cap. 30.

‡ *Cerne coronatam Domini super atria Christi
 Stare crucem, duro spondentem celsa labori
 Præmia: tolle crucem, qui vis auferre coronam.*

Epist. xii. ad Sever. p. 151.

§ Pelliccia, vol. ii. p. 130.

was anciently the custom in England when the nation was Catholic, is a well-attested fact. In a treatise on the ten commandments, entitled “*Dives et Pauper*,” and printed at Westminster by Wynken de Worde, A.D. 1496, the real and pious object for erecting the Cross by the road-side is thus expressively assigned :—“For this reason ben Crosses by ye waye, than whan folke passynge see the Crosses, they sholde thynke on Hym that deyed on ye Crosse, and worshyppe Hym above all thyng.”*

A writer notorious for his hostility to the ancient faith observes :—“From the earliest ages of Christianity, the cross has very naturally been made the emblem of our holy faith. It was the private mark, or *signal*, by which the Christians used to distinguish each other among their Pagan adversaries, during the times of persecution, as it was afterwards their public emblem when their danger became less imminent; and it is yet the ‘sign’ with which all Christian Churches, however widely differing in other respects, mark those who are admitted to the benefits of baptism. Wherever the Gospel was first spread, a pious care caused crosses to be erected as standards, around which the faithful might assemble the more conveniently to hear the divine truths inculcated; and by degrees those symbols were fixed in every place of public resort. Every town had its cross, at which engagements, whether of a religious or worldly interest, were entered into. Every church-yard had one whereon to rest the bodies of the deceased, from which the preacher gave his lessons upon the mutability of life. At the turning of every public road was placed a cross, for the two-fold purposes of rest for the bearers of the pious defunct, and for reminding tra-

* It is passing strange that in a land where it is boastingly declared that Christianity is a part and parcel of the law, and in whose “Book of Common Prayer,” the Invention and Exaltation of the Cross are registered and ordained to be kept as festivals, there should have been permitted such a Gothic and indiscriminate destruction of this particular emblem of its religion.

vellers of the Saviour who died for their salvation. The boundaries of every parish were distinguished by crosses; at which, during the ancient perambulations, the people alternately prayed and regaled themselves. Every grant from sovereigns or nobles—every engagement between individuals, was alike marked with the cross: and in all cases, this emblem alone was deemed an efficient substitute for the subscription of a name. Crosses, in short, were multiplied by every means which the ingenuity of man could invent; and the people were thus kept in constant remembrance, both at home and on their journeys, as well as in every transaction of their lives, of the foundation of the Christian faith.”*

VI. ANTIQUITY OF THE CUSTOM OF USING CRUCIFIXES IN CHURCHES.

The most ancient memorial we have of any image of our divine Redeemer hanging on the Cross is furnished by Lactantius (A.D. 306), or whoever was the author of the poem “*De Passione Domini*,” which certainly bears upon its style the impress of the fourth century. The poet says:†—

“Whoe’er thou art that seek’st this temple’s bound,
Arrest thy step; and, ere thou gaze’st round,

* *Clavis Calendaria*, or a Compendious Analysis of the Calendar, by John Brady, vol. i. p. 359.

† *Quis quis ades, mediique subis ad limina templi
Siste gradum. Insontemque tuo pro crimine passum
Respice me.
Cerne manus clavis fixas, tractosque lacertos
Atque ingens lateris vulnus, cerne inde fluorem
Sanguineum; fossosque pedes, artusque cruentes.*

De Passione Domini.

The pseudo-council in Trullo, so denominated from its having been held in a cupola-covered hall, in the emperor’s palace at Constantinople, in 692, decreed, in its lxxxii. canon, that as in many instances Jesus Christ had been represented under the figure of the lamb, as he was pointed out by the finger of St. John, for the future he should be imaged under his human form, such a way being more becoming.

O look on me : without one fault of mine,
 I suffered for thy sinfulness—thy crime.
 Mark how these hands with savage nails are bored,
 These limbs distent ; this back with lashes gored.
 See where the lance has probed my heaving side ;
 See how the wound pours forth a crimson tide ;
 See how these feet of mine are dug, and how
 Blood stains each limb, and trickles from my brow."

From these lines we may collect, that not only at the period when their author composed them, it was usual to have crucifixes and images of our Saviour, which did not differ in the smallest trifle from the form according to which those are fashioned which we now employ ; but also that these representations of our crucified Redeemer were placed in churches.

VII. WHY THE CRUCIFIX IS PLACED UPON THE ALTAR.

As the altar is the emblem of Mount Calvary, the Cross supporting the figure of a dead Christ is erected in the centre of it, to call to remembrance that it was Jesus crucified who paid the ransom of our sins with his most precious blood ; and that " There is no other name under heaven whereby we must be saved."*

VIII. WHY THE SACERDOTAL GARMENTS AND THE SACRED VESSELS ARE MARKED WITH A CROSS.

A figure of the Cross is inserted on each individual article of the vestments appointed for the priest, and is affixed upon the several vessels dedicated to the sacred service, in order to announce the use to which they have been appropriated.†

* Acts iv. 12.

† In Anastasius Bibliothecarius is often to be met with the epithet *Stauracinus*—applied to vestments and church ornaments marked with the figure of the cross.

IX. WHY MADE SO OFTEN BY THE PRIEST AT MASS.

In the administration of baptism, and the other sacraments, as well as during the sacrifice of the altar, the Church prescribes that the sign of the Cross be frequently employed, to publish her belief that all grace is derived only from the blood which Jesus spilt upon the Cross.

X. BY CATHOLICS IN GENERAL.

The devout Catholic, studious to emulate the fervour of St. Paul, who gloried in the Cross of Christ,* is accustomed, at the commencement and conclusion of every pious action, to sign himself with the sign of the Cross, at the same time reverently pronouncing these words :—" In the name of the Father, and of the Son, and of the Holy Ghost, Amen ;" and thus, not only makes profession of acknowledging the existence of one God, in three persons ; but attests his belief in the mysteries of the Incarnation and Atonement ; and furthermore, Catholics so frequently employ the sign of the Cross, not only to proclaim to the world that they are not ashamed of the Cross of Jesus, and to make their public profession of belief in a crucified Redeemer, but for their private devotion and spiritual advantage. It helps them to bear perpetually in mind the death and passion of Christ. It assists them to nourish in their souls the three divine virtues of faith, hope, and charity. In the first place, faith is exercised, because the sign of the Cross recalls to our remembrance one of the fundamental articles of Christian doctrine ; for it proclaims to us that the Son of God, the second person of the Holy Trinity, took upon himself our human nature, and died upon the Cross for our salvation. In the second place, it nourishes and fortifies our hope : because this holy sign continually reminds us of the passion, and the blood of Christ, on which the Christian reposes all his

* Gal. vi. 14.

hope for grace at present, and for mercy and for happiness hereafter. In the third place, charity, or the love of God, is enkindled in us by this sacred emblem, which represents to us that ardent affection of the Almighty for us poor sinners, since he sent down from heaven his well-beloved Son to bleed upon the Cross, and thus rescue us from an eternity of punishment.

XI. THE MANNER OF MAKING THE SIGN OF THE CROSS.

In blessing ourselves, we form the sign of the Cross by lifting our right hand to the forehead, and afterwards drawing, as it were, a line to the stomach, and then another line crossing the former from the left shoulder to the right : but to attach a meaning to the action, we pronounce, whilst performing it, these words :—“ In the name of the Father, and of the Son, and of the Holy Ghost.” Thus we publish a solemn declaration of our faith in the blessed and undivided Trinity. The pastor who imparts his benediction to his flock, or whilst dedicating anything to the service of the altar, or to sacred purposes, forms a Cross in the air, with his right hand extended towards the object he is going to bless. Another mode of making this sign is practised, especially by priest and people at the celebration of Mass, just before the reading of the Gospel. It is then customary to sign, with a distinct Cross, traced by the edge of the thumb, the brow, the lips, and the bosom.

Amongst the Greeks and Oriental Christians the sign of the Cross occurs as often in their respective liturgies, and is in as familiar use as in the Latin Church. A slight, but immaterial difference, however, exists between the two modes now employed by the members of the Western and Eastern Churches, in signing themselves with this emblem of Christ's atonement. The Greeks, first of all extending and uniting together the thumb and first two fingers of the right hand, and pressing the remaining two upon the palm, make the sign of the Cross by touching with the three united

fingers, thus joined, to signify one God and three distinct persons, first the forehead, then the breast; and afterwards conduct the hand, not to the left shoulder as we at present do, but on the contrary, to the right, and ultimately to the left, repeating the form of words employed by the Latins.* Up to the middle of the fifteenth century, the same method was likewise employed throughout the Latin Church, as we may collect from a variety of sources. Pope Innocent III. (A.D. 1198) notices the manner which was generally followed in his time, and says :—"The sign of the Cross is to be made with three fingers, so that it may descend from top to bottom, and then pass over from right to left;"† but the pontiff adds :—"Some persons however draw the sign of the cross from left to right."‡

To these may be superadded many pictorial documents which attest this fact with regard to England and the other portions of the Western Church. In the pictures executed anterior to the year 1500;§ in the illumination of ancient manuscripts; in the beautiful stained-glass windows which throw such splendour round our English cathedrals; on the sepulchral

* Χρηστέϊ ὁ καθείς εὐσεβῆς Χριστιανὸς πρῶτα μὲν νὰ συμαζῶζει τὰ τρία τοῦ δάκτυλα διὰ τὴν ἁγίαν Τριάδα, τὸν μέγαν δάκτυλον καὶ τὰ ἄλλα δύο ὅπου εἶναι κοντατου, ἔπειτα πρῶτον μὲν νὰ τὰ θέσῃ εἰς τὸ βλέφαρον τοῦ, δεύτερον εἰς τὴν κοιλίαν τοῦ, τρίτον εἰς τὸν δεξιὸν ὦμον, καὶ τέταρτον εἰς τὸν ἄρβον ὦμον.—Damascenus Hypodiaton Thessalonicensis, Serm. xxv.

† Signum crucis tribus digitis exprinendum est, ita ut a superiori descendat in inferius, et a dextera transeat ad sinistram.—De Mysteriis Missæ, lib. ii. c. xlv.

‡ Quidam tamen signum crucis a sinistra producunt in dexteram.—Ibid.

§ The Earl of Shrewsbury has, in his splendid collection at Alton Towers, two beautiful specimens of the ancient Flemish school; one by John Van Eyck (A.D. 1370), and the other by Hemmelinck (A.D. 1450). In the first, St. John the Evangelist is making the sign of the cross over a poisoned cup: in the second, the infant Jesus is giving his blessing to a kneeling figure, in the manner first described—with the thumb and first two fingers erect and united, and the other two compressed upon the palm of the hand. Numerous instances also occur in the ancient mosaics in the churches at Rome, as may be verified by consulting Ciampini, *Vetera Monumenta*.

monuments that adorn their walls and pillared aisles;* and in the official seals of religious houses, cities, and corporations, may be observed figures, sometimes that of our blessed Redeemer, at others, of the patron saint of that particular town, or church, or monastery, giving the blessing just as the Greek hierarchy do at present.†

We impress the sign of the cross upon the forehead, not only in reference to that mystic Tau, which, on the day of judgment, will be the characteristic of divine election, to distinguish the favourites of Heaven from the objects of its vengeance; but to manifest a desire that the wisdom of the cross may beam upon and illuminate the darkness of our minds, and make us understand the words of God which are about to be spoken to us. It is imprinted on the mouth, in order to bring to our remembrance that saying of the Royal Prophet:—"Let a watch, O Lord, be before my mouth, and a door round about my lips;"‡ and to instruct us to keep such a guard upon our tongue, that it may never utter anything irreverent towards God, or uncharitable towards our neighbour. It is signed upon the bosom in order to banish from the heart every disorderly affection, every dangerous inclination, and every sentiment of pride or vanity that ill become the followers of Jesus,—“Who humbled himself, becoming obedient unto death, even the death of the cross.”§

* See the tombs in the Cathedral Antiquities, by Britton, for many instances of this. The statue in Exeter Cathedral of Simon di Apulia, which we have given at No. xlii. Chap. XII., on Vestments, is an example.

† Honorius, in *Gemma Animæ*, Pope Innocent, and other mystic writers, all agree in assigning the same spiritual meaning to this way of making the sign of the cross. It is intended to express the mystery of the blessed Trinity.

‡ Psalm cxl. 3 (Protest. trans. Psalm cxli.).

§ Phil. ii. 8, 9.

PART THE SECOND

CHAPTER X.

ON IMAGES.

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I. THE USE OF IMAGES IN THE HOUSE OF GOD AUTHORIZED BY SCRIPTURE.

THE practice of employing images as ornaments and memorials to decorate the temples of the Lord, is in a most especial manner approved by the word of God himself. Moses was commanded to place two cherubim upon the ark,* and to set up a brazen figure of the fiery serpent, that those among the murmuring Israelites who had been bitten, might recover from the poison of their wounds by looking on the image.† In the description of Solomon's temple, we read of that prince, not only that he made in the oracle, two cherubim of olive-tree, of ten cubits in height;‡ but that "all the walls of the temple round about he carved with divers figures and carvings."§

* Exod. xxv. and xxvi.

† 3 Kings vi. 23 (Protest. vers.) 1 Kings.

† Numb. xxi. 8.

§ Ibid. 29.

In the first book of Paralipomenon, we observe that when David imposed his injunction upon Solomon to realize his intention of building the house of the Lord, he delivered to him a description of the porch and temple, and concluded by thus assuring him :—" All these things came to me written by the hand of the Lord, that I might understand all the works of the pattern."*

The isolated fact that images were not only directed by Almighty God to be placed in the Mosaic tabernacle, and in the more sumptuous temple of Jerusalem, but that he himself exhibited the pattern of them, will be alone sufficient to authorize the practice of the Catholic Church in regard to a similar observance.

II. RECOMMENDED BY ANTIQUITY.

A venerable antiquity instructs the Catholic to ornament with paintings and crosses, those places which religion has dedicated to the public worship. The primitive Christians were studious to represent a variety of subjects selected from the Scriptures, or allusive to their holy religion, upon the walls of those subterranean oratories to which they were accustomed to resort in times of persecution. These paintings still remain visible at the present day ; and as they possess an inestimable value in the eyes of the pious Christian, of the artist, and the theologian, they have been copied and illustrated by several learned writers.†

It is demonstrated by D'Agincourt that some of

* Paralipomenon xxviii. 11—19 (Protest. vers. 1 Chron.).

† Bosio was one amongst the first to notice them. The labours of that zealous ecclesiastical antiquary were rendered still more valuable by the learning brought to a new arrangement of his book, and the addition of many important observations made to it by Aringhi, in his new edition of the *Roma Subterranea*. The learned prelate Bottari afterwards treated the same subject with his usual ability, and shed a new lustre over it by his elegance and archæological erudition. D'Agincourt, in his invaluable work *l'Histoire de l'Art par les Monumens*, derived much assistance, and extracted a variety of materials for the compilation of his book, from the fresco-paintings of the Roman catacombs.

them are the productions of the second century. He arrived at the conclusion by comparing together the fresco-paintings of the sepulchre of the Nasoni family, with those which decorate the catacombs that have been discovered in the neighbourhood of Rome, particularly on the Latin and Salarian ways. This able antiquary identifies the style of painting in several of the Christian cemeteries, with that of the heathen sepulchre; and observes a similar elegance, grace, and correctness of design, manifested in the various subjects which severally adorn these Gentile and Christian burial-places; and hence, he justly concludes the paintings of both to be the productions of contemporary artists.* The antiquity of the pictures in the Christian cemeteries, is also established by the fact that in many instances, they have been cut through, in order to make niches in the walls which they ornamented, for the bodies of the martyrs: an incident which demonstrates that they were finished anterior to the latter persecutions endured by the Church.

It should not be forgotten that these subterranean chambers, in which were deposited the bodies of the martyrs, served the double purpose of dormitories for the dead, and churches in which the living assembled to pray and celebrate the sacrifice of the mass, upon the very tombs of their heroic brethren. These ancient paintings triumphantly refute the assertions of Bingham, who labours hard to prove that—"no pictures or images were allowed in the churches for the first three hundred years;" and that they were—"first brought in by Paulinus and his contemporaries, privately and by degrees, in the latter end of the fourth century."†

* See D'Agincourt, vol. iv. tab. vi. and vol. vi. tab. vi. Concerning the paintings in the Roman catacombs, Flaxman, who studied at Rome several years, observes:—"Even during the reign of those emperors by whom the Christians were cruelly persecuted, when they were obliged to perform their sacred worship in subterrains and sepulchral chambers, they ornamented those retreats with sacred portraits and subjects from Scripture."—Flaxman's Lectures on Sculpture, p. 302.

† Book viii. secs. 6 and 7. On many occasions Protestant writers, explicitly though unintentionally, admit that the use of pictures in

What Bingham is pleased to designate the beginning was, however, only the extension of an ancient practice.* It is certain that the Christians, from the earliest epoch, were careful to ornament with pictures, according to their humble means, those chambers that

churches prevailed at the earliest periods of Christianity. Dr. Russell, whose book on Egypt was just now noticed, while speaking of the architectural remains which still adorn the great Oasis, remarks:—"In regard to what appeared at first as the ruins of an Arab town, we are informed, that upon a closer examination, it proved to be a necropolis or cemetery, consisting of a great variety of buildings, not fewer than two or three hundred, each the receptacle of a number of mummies. . . . One building in particular is divided into aisles like our churches; and that it has been used as such by the early Christians is clearly evinced by the traces of saints painted on the walls."—*View of Ancient and Modern Egypt*, pp. 396, 397.

* Canon xxxvi. of the Provincial Council held in 305 at Eliberis, in Spain, immediately refutes the error of Bingham. The pastors of the Spanish Church beheld the grievous persecution that Dioclesian had commenced to wage against the Christian faith, which had for a lengthened period enjoyed comparative repose, under the forbearing reign of Constantius Cæsar, father of Constantine the Great. They assembled to concert precautionary measures, and, amongst other things, they determined that in the provinces under their immediate jurisdiction, there should be no fixed and immoveable pictorial monuments, such as fresco-paintings or mosaics, no images of Christ whom they adored, nor of the saints whom they venerated, on the walls of the churches which had been erected and ornamented during the long interval of peace which the Christians had enjoyed. "Placuit," says the council, "*picturas in ecclesia esse non debere ne quod colitur et adoratur, in parietibus depingatur.*"—*Conc. Elib. apud Labbeum*, tom. i. p. 972. This economy was prudent, and adapted to the exigency of the period: the figures of Christ and of his saints were thus protected from the ribaldry and insult of the Pagans. But this well-timed prohibition demonstrates that the use of pictures and images had been already introduced into the Spanish Church. That they were equally employed in other churches is evident. With regard to Africa, we have the authority of Tertullian (*De Pudicitia*), who particularly instances the figure of the good shepherd, which was almost invariably to be observed upon the chalices. The catacombs of Rome will sufficiently indicate what was the practice of the Christians in the imperial metropolis, by exhibiting so many sepulchral chambers, used also as chapels, which are entirely covered with fresco-paintings, ascertained to have been executed a long time previous to the epoch assigned by Bingham, from having been damaged when, in the heat of some persecution, the faithful were necessitated, notwithstanding the consequent destruction of the painting, to pierce the walls on which they were designed, with niches, to entomb the remains of the martyred saints.

were dedicated to religious uses for the common benefit. During the first three centuries, these halls were comparatively private chapels. But the same style of decoration continued to be followed, when Christianity was recognized as the religion of the state; and the obscure and retired oratories of the faithful became the public sanctuaries of their triumphant worship, openly resorted to without dread or molestation.

At this period, when peace was given to the Church by the accession of Constantine to the throne of the Cæsars, the temples of the Christians were ornamented with tenfold splendour; and not only painting, but her sister arts, sculpture and architecture, with their respective handmaids, were invited to celebrate the victory, and adorn the triumph of Christian faith.

III. WHY THE CHURCH EMPLOYS THEM.

It cannot be denied that the image of Jesus Christ, suspended from the cross, must awaken in our minds the most affecting remembrance of Him “Who hath loved us so, as to deliver himself up to death for our sakes.”* As long as the religious sentiments created by this image keep possession of the mind, we are naturally prompted to manifest, by some exterior token, the ardour of that grateful piety, with which the heart is glowing; and while we humble ourselves in presence of the image, we express our love, and testify our submission, towards its glorious and heavenly original. Such is the idea of the Church, as we may collect from the Council of Trent,† where she thus

* Gal. ii.

† *Mandat sancta synodus omnibus episcopis, et cæteris, ut juxta Catholicæ et apostolicæ ecclesiæ usum, a primævis Christianæ religionis temporibus receptum, de legitimo imaginum usu fideles diligenter instruant, docentes eos, imagines Christi et Deiparæ Virginis, et aliorum sanctorum, in templis præsertim habendas et retinendas, eisque debitum honorem et venerationem impertiendam; non quod credatur inesse aliqua in iis divinitas, vel virtus, propter quam sint colendæ; vel quod ab eis sit aliquid petendum; vel quod fiducia in imaginibus sit figenda, veluti olim fiebat a gentibus, quæ in idolis (Psalm. cxxxiv.) spem suam collocabant: sed quoniam honos, qui eis exhibetur, refertur ad prototypa, quæ illæ representant: ita ut per imagines, quas osculamur, et coram quibus caput aperimus et procu-*

admonishes her people :—"The honour which we give to images, is referred to their prototypes or originals ; so that, by the images which we kiss, or before which we bow or uncover our heads, we adore Christ." In reality the spirit of the Church, in honouring images, may be ascertained from the motives which induce her to exhibit a respect to the cross and the book of the Gospels. It must be evident to every one, that by kneeling before the cross, we adore him "who his own-self bore our sins in his body upon the tree."* If we stand up, from motives of respect when the book of the Gospels is carried past us, or when any portion of it be recited ; if we kiss it in a court of justice, or during the celebration of mass ; if we carry lights before it, or perfume it with incense, such attributes of religious honour are not rendered to a piece of wood, but to him who died upon the cross to save us ; not to the ink and paper of a book, but to the word of God, and those eternal truths which are propounded to us in the sacred volume.†

Every peer in the English House of Lords, each time he passes, bows to the empty throne there, and raises his hat whenever a message from the Crown is read, to show homage to his earthly absent prince : the Catholic bows in the House of God to the crucifix,

himus, Christum adoremus ; et sanctos, quorum illæ similitudinem gerunt, veneremur.—*Sessio xxv. de Invoc. Sanct. et Sacris Imagin.*

* 1 Peter ii. 24.

† That long before the Council of Trent was assembled, precisely the same doctrine as that delivered in one of its decrees just noticed, was inculcated with much solicitude by the pastors of the English Catholic Church, previous to what, by a misnomer, has been called the Reformation, is manifest from their writing. Lyndwood, who affixed some learned annotations to the collection which he published in 1422, of the constitutions promulgated at different epochs by the several archbishops of Canterbury, passes the following remark upon the use of images :—"Ipsarum tamen imaginum pictura non est adoranda, sed res per ipsam representata ; sicut patet. Et nota, quod triplex fuit ratio institutionis imaginum : una est ad instructionem rudium, qui eis quasi quibusdam libris edoceri videntur. Secunda est, ut incarnationis mysterium, et sanctorum exempla magis in memoria nostra essent, dum quotidie oculis nostris representantur. Tertia est ad excitandum devotionis affectum, quæ ex visis efficacius excitatur quam ex auditis."—*Lyndwood, Provinciale, p. 252.*

and at the utterance of the holy name, to do reverence unto his heavenly king.*

We Catholics adorn our altars and our churches with the pictures and images of Christ, and his sainted servants; and preserve them with decent, but with pious respect, not only through a reverence for their illustrious prototypes, but that the sight of Christ's symbols may kindle within our hearts a warmer love for Christ himself, and those representations of the saints, while recalling to our thoughts those saints' heroic virtues, may quicken us, if not to emulate, at least to follow their example at an humble distance, by some faint imitation of their holiness.

The loyal subject, or the patriot, who ornaments his residence with the portrait of his sovereign, or of those, amongst his fellow-citizens, whose achievements in the field, or whose abilities in the senate, however infamous a character they may have borne through private life, have won for them the admiration of their countrymen, cannot surely advance any reasonable objection against the conduct of the Catholic, for rendering in his churches a similar homage to the "author and finisher of his faith, Christ Jesus,"† and to such amongst his disciples as have shed a glory round his religion, by the lustre of their brilliant virtues; or have carried the tidings of it to the heathen, and recorded, with their life-blood, in presence of the tyrant and the persecutor, their intrepid adherence to all its doctrines.

That pictures and images, in churches, are particularly serviceable in informing the minds of the humbler classes, and, for such a purport, possess a superiority over words themselves, is certain :—

"Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator."‡

* By one of the standing orders—No. xvi., formerly xiii.—it is required that "the lords in the Upper House, when they must needs go across the house from one side to the other, they are to make obeysance to the cloath of estate." Hats are also removed when a message from the Crown is read.

† Heb. xii. 2.

‡ Horatius, *De Arte Poetica*, v. 180.

What's through the ear conveyed, will never find
 Its way, with so much quickness, to the mind,
 As that, when faithful eyes are messengers,
 Unto himself the fixed spectator bears.

The remark of a heathen poet is corroborated by the observations of the most celebrated amongst ancient and modern Christian writers.* So persuaded was St. Paulinus of Nola, fourteen hundred years ago, of the efficacy possessed by paintings for conveying useful lessons of instruction, that he adorned, with a variety of sacred subjects, the walls of the church which he erected, and dedicated to God in honour of St. Felix :—

*“Propterea visum nobis opus utile cunctis,
 Felicis domibus pictura ludere sancta,” &c.†*

To us it seemed a useful work to paint,
 With sacred scenes, the temple of this saint.

* That what is now quite harmless, was, half a century ago, intrinsically evil, will require much logical acumen, and some eloquence, to demonstrate. Not many years since, Barry the artist volunteered to enliven the drear and gloomy walls of St. Paul's Cathedral with paintings, but his generous offer was rejected by the dean and chapter of the metropolitan cathedral.

This instance ought not to awaken our astonishment. With writers of the Protestant communion, it has always been a favourite occupation to stigmatize their Catholic fellow-countryman, most unjustly, as the worshipper of a wooden god,—a crucifix ; and to denounce his religion, the olden faith, as damnable and idolatrous—no gentle epithets. It was this profound abhorrence, hitherto manifested by the heads of the English Protestant establishment, against ornamenting the temple of the Lord with statues and pictures, that defeated the laudable proposal of this meritorious British artist. But how men and men's ideas are changing ! This very Establishment of England is now busily adorning her pinnacles and domes and steeples with refulgent crosses, and ornamenting her communion-tables and her chancel-windows with pictorial images. Keeping out of sight the moral and religious instruction capable of being conveyed immediately to the hearts and understanding of the most illiterate amongst the humbler classes by the medium of painting and sculpture, and merely feeling as an Englishman fond of the arts, and wishful that his native land may soon achieve as much renown, by her successful cultivation of them, as she has won by her proficiency in every other art, as well as in literature and in the sciences, the writer most sincerely rejoices at this change in the sentiments of the dignitaries of the Protestant establishment. Though this ray of new light be but feeble, still he hails it as the harbinger of a splendid dawn, that shall herald a brilliant era in the British school of art.

† D. Paulinus, Natal. ix. S. Felicis.

Prudentius assures us how much his devotion was enkindled as he gazed upon the sufferings of the martyrs, so feelingly depicted around their tombs and in their churches. On his way to Rome, about the year 405, the poet paid a visit to the shrine of St. Cassianus,* at Forum Corneli, the modern Imola, where the body of that Christian hero reposed, under a splendid altar, over which were represented, in an expressive picture, all the sufferings of his cruel martyrdom. So moved was Prudentius, that he threw himself prostrate upon the pavement, kissed the altar with religious reverence, and numbering up, with many a tear, those wounds that sin had inflicted upon his soul, concluded by exhorting every one to unite with himself in intrusting their petitions for the divine clemency, to the solicitude of the holy martyr Cassianus, who not only hears our request, but will afford us the benefit of his patronage.

“Stratus humi, tumulo adolvebar, quem sacer ornat
 Martyr dicato Cassianus corpore.
 Dum lacrymans mecum reputo mea vulnera, et omnes
 Vitæ labores, ac dolorum acumina
 Erexī ad cælum faciem; stetit obvia contra
 Fucis colorum picta imago martyris,
 Plagas mille gerens, totos lacerata per artus.”†

Prone to the ground, the sacred tomb I pressed,
 That holy Cassian's bones were tenanting.
 With many a tear my sorrow I expressed
 For all my sins, as grief my heart did wring.
 Upwards I gazed,—before me shone the scene
 Wrought in fair colours by the painter's art,
 That told so well the cruel martyring
 Of blessed Cassian, by the school-boys' dart.

Arrived at Rome, Prudentius observed and applauded the piety which induced its citizens to ornament the

* He was a schoolmaster, and suffered death for the Catholic religion under Julian the Apostate. His own scholars were selected to be the executioners of his martyrdom. The youths were directed to surround and stab their teacher with their styles, or metal pens, with which, as was then the custom, they learned to write upon little tablets of wood covered with wax. His body is still venerated at Imola, under the high altar of the cathedral.

† Hymn ix. Peristeph. v. 5, &c.

tombs of the martyrs. The church of St. Hippolytus particularly attracted the poet's attention, and he has described, with much minuteness, the paintings which decorated that Christian hero's tomb.

"*Exempla sceleris paries habet illitus in quo
Multicolor fucus digerit omne nefas.
Picta super tumulum species liquidis viget umbris
Effigies tracti membra cruenta viri.*"*

The painted wall with many a tint that glows,
Reveals the horror of the impious deed,
And o'er his tomb proclaims the martyr's throes,
Imaging each tortured limb to bleed.†

IV. RELIGIOUS FEELINGS CAUSED BY IMAGES.

Not only can sculpture and painting furnish the knowledge, and exhibit the detailed account of every fact recorded in the Old and New Testaments, to the man who cannot read; but not unfrequently the eye, by their assistance, conveys to the imagination a more impressive and accurate idea than could be imprinted by a perusal of the passage itself in which it is registered; or by listening attentively to a disquisition on the subject from some learned commentator.

This is particularly applicable with regard to the crucifix. That virgin brow of Christ enwreathed with thorns; those lips disparted, not with plaintiveness, but sighing forth a supplication, and a pardon, for his executioners, with their latest breath; that serenity of

* Prudentius, Hymn xi. Peristeph. Hippolyti, 123. We have before noticed the writings of Prudentius, and particularly this hymn.

† From these passages in the hymns composed by Prudentius, it may be collected, that anterior to the fifth century, was introduced the custom of decorating the tombs of the martyrs with paintings, and of suspending what in modern language is denominated an altarpiece above the altar where their relics were enshrined and Mass was celebrated. Noticing the above verses, extracted from the hymn on St. Hippolytus, a Protestant French writer, Le Clerc, passes the following remark:—"It ought to be observed, that upon the grave there was a table, or an altar, on which they celebrated the Eucharist (v. 170), so that the image was placed precisely upon the altar, where they are wont to place images now in the Church of Rome."—Le Clerc, *Lives of Primitive Fathers*, in Prudentius, pp. 316, 317.

agonizing painfulness ! those feet and hands bored through with rugged nails ; that blood, welling from his open side ; and, as we stand gazing on the “ Word made flesh,” those whispers of the still inward voice of conscience, that upbraid us ; I too joined to crucify my God ! Yes, all this possesses a sad, a silent, but a powerful eloquence, that speaks to the heart of the most giddy worldling ; and finds its way to the intelligence of the learned philosopher, as well as to the comprehension of the lowly uneducated rustic.*

There are few persons, however slightly familiar with the productions of the fine arts, who do not call up before their imagination, during a perusal of the sacred volume, those paintings and sculptures they have seen illustrative of the subject ; or on contemplating a sacred picture, or a basso-rilievo, do not

* How inferior in pathetic expression, and how much less capable of awakening sympathy in the heart of the spectator, are the sublimest specimens of classic Grecian sculpture when put in comparison with innumerable productions of the Christian artist’s chisel. The weeping Niobe—the almost childless mother—stands motionless with grief amid the scene of desolation, with her youngest child, a girl, clinging round her knees, the last of many sons and daughters dead around her : the Laocoon writhes as the serpent’s poison is envenoming his blood in every vein, and he hears the wailings and the cries for help that are ejaculated by his sons, without the power to succour them, or scare away the monsters that entwine their deadly coil around them all. But both of these justly celebrated groups fall infinitely short of the agonizing, yet undisturbed and serene expression legible on many a figure of our crucified Redeemer. The Niobe exhibits a countenance that is beautiful, indeed, and expressive of much grief, but that is all. The expressions of the Laocoon’s head and figure are indicative of personal concern ; they exclude every other feeling but that for self : no father’s eye, beaming parental tenderness through tears, is cast down on either of the two sons, moaning for a father’s help : no arm is outstretched to tear the reptile from his boys, but both his hands are employed in grappling with the serpent that is about to inflict a second wound upon his own person. Upon the sacred features of our blessed Saviour, there are stamped indeed the throes and tortures of suffering humanity, but they are overmastered by the divine nature which beams out through all the countenance, and lights it up with every characteristic of heavenly love—forgiveness—patient resignation—ideal, angelic beauty, that announce a God-man expiring under the severest torments, but undisturbed, and sighing out a prayer with his latest breath, to obtain a pardon from his Father for his murderers.

recollect the part of Scripture which suggested it. This is, indeed, only natural ; for sculpture and painting are but the translations of ideas, or of language, into forms and colours.

V. OBJECTION AGAINST THE USE OF IMAGES ANSWERED.

To such a custom some have raised objections, and have noticed a precept in the Decalogue in support of their hostility. The commandment, however, does not prohibit the making of images ; for if it really did, God would have been the first to violate his own injunctions, by directing Moses to make and set up the figures of the cherubim ; but what it forbids is the making of idols—that is, images to be adored and served as gods. Such a caution was necessary for the Hebrew people, surrounded as they were by nations that followed the most ridiculous idolatry. Thus, the Canaanians worshipped the sun, and moon, and stars ; an ox was the principal amongst the Egyptian deities, some of which were mice, and even beetles ; and the Philistine would arise from his worship of Dagon to pay his adoration to serpents and to fishes.

VI. NO VIRTUE RESIDENT IN IMAGES THEMSELVES.

Not only are Catholics not exposed to such dangers, but they are expressly prohibited by the Church* to believe that there is any divinity or virtue resident in images for which they should be revered, or that anything is to be asked of them, or any confidence placed in them, but that the honour given should be referred to those whom they represent ; and so particular are their religious instructors in impressing this truth upon the minds of their congregations, that if a Catholic child, who had learned its first catechism, were asked if it were permitted to pray to images, the child would answer—“ No, by no means ; for they have no life, nor sense to help us :” and the pastor who discovered

* Concilium Tridentinum, sessione xxv., just now quoted, p. 375.

any one rendering any portion of that respect which belongs to God alone to a crucifix, or to a picture, would have no hesitation in breaking the one, and tearing the other into shreds, and throwing the fragments into the flames, in imitation of Ezechias, who broke the brazen serpent, on account of the superstitious reverence which the Israelites manifested towards it.

VII. THE USE OF IMAGES DEFENDED BY SIR HUMPHRY DAVY.

That celebrated philosopher, Sir Humphry Davy, in his "Consolations in Travel," puts into the mouth of his Catholic friend Ambrosio the following remark in his reply to the objections urged against Christianity by the sceptic Onuphrio :—"It seemed as if the grossness of our material senses required some assistance from the eye, in fixing or perpetuating the character of religious instinct; and the Church to which I belong, and, I may say, the whole Christian Church in early times, allowed visible images, pictures, statues, and relics, as the means of awakening the stronger devotional feelings.

"We have been accused of worshipping merely inanimate objects, but this is a very false notion of the nature of our faith; we regard them merely as vivid characters representing spiritual existences, and we no more worship them than the Protestant does his Bible, when he kisses it under a solemn religious adjuration."*

VIII. ANCIENT CUSTOM IN ENGLAND.

In our old churches, built in Catholic times, there was a gallery which ran across the nave, at the entrance of the choir or chancel, and received the appellation of rood-loft, from the circumstance that a great

* Consolations in Travel, or the Last Days of a Philosopher, by Sir Humphry Davy, p. 90.

crucifix, or, as it was anciently denominated, Rood, was always erected there, with its front looking towards the people.

But the iconoclastic mania, which, during the sixteenth and seventeenth centuries, unhappily infected the inhabitants of our islands, quickened their zeal against images into fury, and stimulated them to vie with, nay surpass, the Goth and Vandal in dilapidation and barbarism. In England, and Ireland, and Scotland, the crucifix was precipitated from its pinnacle upon the screen, and its niche within the chancel; the costly and elaborate shrine was broken down and desecrated; the statue of “the Mother of our Lord”* was hurled, by generations that did *not* call her blessed,† from its fretted canopy; the pictorial image of the apostle, or the patron-saint, was shattered as it glowed upon the rich and storied window that shed a moral light—a light of virtue and of holiness, upon the heart and understanding, as well as poured its rays upon the eye of him who entered our venerable churches and cathedrals. Thus was for ever obliterated a precious and a brilliant page in the annals of British arts and cultivation. This mania, however, did not lay hold of Luther, the father of the miscalled Reformation; nor has it yet infatuated any of the followers of the innovator’s doctrines. The traveller in Germany will be very often at a loss to decide, at his first entrance into what is in reality a Lutheran place of worship, whether it be not a Catholic instead of a Protestant church, for he will observe the crucifix and lights, arranged precisely according to the Catholic ritual, upon the communion table.‡

* St. Luke i. 43.

† Ibid. 48.

‡ The writer, on entering the beautiful old Gothic pile of St. Sebald’s at Nuremberg, now in possession of the Lutherans, could not, for some minutes, determine whether it were a Catholic church, or dedicated to the Protestant form of worship. A handsome crucifix, and lofty bronze candlesticks, with wax-tapers, were conspicuous on the ancient altar; folding pictures, then unclosed, representing the B.V. Mary with the sacred infant, and subjects from Scripture, and the saints’ lives ornamented the walls and pillars.

The rood, or crucifix, was taken down from the churches throughout England in consequence of an order to that effect issued by the government in the year 1548, and from that period the royal arms have been substituted for the cross of Jesus; and in many places the lion and the fabled unicorn occupy the precise spot, where, in olden time, might be observed the more appropriate device of Christianity, the image of our bleeding Saviour.

IX. INCONSISTENCY OF PROTESTANTISM.

It is curious to observe the infatuation of prejudice. Such portions of the word of God as bore the appearance of condemning the custom of employing images, were eagerly selected and written on the walls of the church by those very persons who, immediately after, set up the figures of Moses and Aaron holding the tables of the law, which, it was pretended, contained the prohibition, and who removed the crucifix, in order to substitute in its place the insignia of royalty; or, in other words, who pulled down the symbol of Jesus, and the sign of his humility, to make room for the symbol of a man and the emblem of worldly grandeur. James I. was so forcibly struck with this impropriety, that he observed to the Scotch bishops who objected to his ornamenting his chapel at Edinburgh with statues and paintings:—"You can endure lions and dragons (the supporters of the royal arms), and devils (the armorial griffins of Queen Elizabeth), to be figured in your churches, but will not allow the like place to patriarchs and prophets."* Protestants can discern in various texts a condemnation of the Catholic custom of adorning their churches with paintings and statues; and yet, in total disregard of their own principles, they embellish their Common Prayer-books with many images of the saints. The writer has

What principally enabled him at last to decide that the Church was not then a Catholic one, was the absence of a tabernacle for the blessed Eucharist.

* Spotswood's History of the Church of Scotland, p. 530.

in his possession a book of Common Prayer,* decorated with a number of such engravings. That man must be endowed with most penetrating logical acumen, who can distinguish it to be idolatrous and contradictory to Scripture to ornament with images the temple we pray *in*, but perfectly harmless, nay useful, to do so with regard to the book we pray *from*.

X. ON THE DIVISION OF THE DECALOGUE.

It may be proper to observe that both Catholics and Protestants receive the ten commandments as they are delivered in Exodus and Deuteronomy, though they differ in the manner of arranging them. The commandment which, according to the Catholic enumeration, is considered as the first, is improperly divided into two precepts by Protestants; and those two really distinct precepts which, in the Protestant division of the Decalogue, are condensed into one—the tenth commandment—the Catholic Church more properly separates into two—the ninth and tenth.† Hence, it

* Printed by the assigns of T. Newcomb and H. Hills, printers to the Queen's (Ann) most excellent Majesty, 1711.

† *First Commandment in the Catholic division of the Decalogue.*

I. Thou shalt not have strange gods in my sight. Thou shalt not make to thyself a graven thing, nor the likeness of any things that are in Heaven above, or that are in the earth beneath, or that abide in the waters under the earth. Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation to them that hate me. And shewing mercy unto many thousands to them that love me, and keep my commandments.

† *First and second Commandments in the Protestant division of the Decalogue.*

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

not unfrequently happens amongst Protestants, even of intelligence and information, that we are accused of omitting the second commandment, to apologize for our pretended worship of idols. The Scripture, however, while it assures us that the words of the law were ten,* nowhere furnishes us with the manner in which they were divided. The division, therefore, of the Decalogue is left to the Church, and is in itself a matter of inferior importance. The Catholics, with St. Clement of Alexandria, St. Augustin, and St. Jerom, divide the commandments into two parts, as given by God to Moses on two tablets of stone ; on the first were written the first three, which prescribe the worship of God, and the sanctification of the Sabbath, or day of rest ; on the other table were engraven the remaining seven, which expound the duty of men to each other. This division is to be preferred to that made by Origen, which assigns four to the first table, and six to the second. First, because the prohibition to make idols, or to adore them, is an explanation and consequence of adoring one only true God, and not having strange gods before him, and should therefore be joined with it. Secondly, because as the sixth commandment, which forbids the outward crime of adultery, is different from the seventh, which tells us not to steal our neighbour's goods ; so in like manner, the ninth, which prohibits the sin of desiring our neighbour's wife, is properly separated from the tenth, in which we are forbidden to covet any part of his possessions.†

Ninth and tenth Commandments in the Catholic division of the Decalogue.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods.

Tenth Commandment in the Protestant division of the Decalogue.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

* Deut. iv. 13.

† See Deuteronomy v. 21 ; also Septuagint version of Exodus.

These cursory observations, it is trusted, will disabuse the reader of any erroneous preconceptions he may heretofore have entertained concerning the doctrine and the practice of the Catholic Church in the employment of images. Such observations will have helped him to detect the calumnious accusations of those amongst her adversaries who unhesitatingly prefer against her, without having ascertained the truth of their denunciation, the serious charge of having mutilated and abridged the decalogue,* in order to

* That up to the change in religion, the ten commandments were taught, and divided in England in the same way as at present, by Catholics all over the world; and that the division now in use amongst English Protestants, was introduced, not immediately along with the new religion, but some years after, are facts that may be easily substantiated.

Our Anglo-Saxon countryman Alcuin followed the same distribution of the Decalogue as we Catholics still follow, for he says:—*Primum Decalogi mandatum ad Deum Patrem pertinet, dum dicit: Dominus Deus tuus Deus unus est. Secundum præceptum pertinet ad Filium, dum dicit: Non assumes nomen Domini tui in vanum. Tertium mandatum de Sabbato ad Spiritum Sanctum pertinet. Nonum: Non concupisces uxorem proximi tui. Decimum: Non concupisces rem proximi tui, &c.*—*De Decem Verbis Legis, Alcuini Opp. ed. Frobenio, tom. i. p. 340.* The constitutions sent forth by the council held at Lambeth by Archbishop Peckham, A.D. 1281, divided the Ten Commandments exactly as we Catholics still do (Wilkins, *Concil.* ii. 55); so too did the synod held at Exeter by Bishop Quivil, A.D. 1287 (*ibid.* p. 162); such likewise is the division laid down in all those books of instruction written by English churchmen for English people, as may be seen in the “*Festival*,” Rouen, 1499, fo. xxiv. b; in the “*Pilgrimage of Perfeccyon*,” imprinted by Wynkyn de Worde, A.D. 1531, fo. cccxxvii; and “*The Shepheard’s Kalender*,” cap. xii.

There is a very curious and scarce work, entitled *Dives et Pauper*, at the end of which is inserted the following explanation of its contents:—“Here endeth a compendyouse treatyse dyalogue of Dives and Pauper. That is to say, the ryche and the poore.

‘treatyng upon the X comaundementes, fynnysshed the iij daye of Decembre. The yere of our lorde god M.CCCC.LXXXXVI. Em-
prentyd by me Wynkyn de Worde at Westmoustre. Deo Gracias.’

In this work, the first and second commandments are enumerated in the following words and order:—

“Here begynneth the fyrste comaundemente. *Dives.* In the fyrste commaundemente, as I have lerned, God sayth thus:—Thou shalte have none other straunge goddes before me. Thou shalte make to the noo graven thyng, noo mawmeth, noo lykenesse that is in heven above, ne that is bynethe in erthe, ne of any thyng that is in

keep out of sight a condemnation of her idolatry; for such is the language which some zealots employ to designate a rite which is so harmless; as if such an erasure in the commandments could justify the crime

the water under therthe. Thou shalt not worship them with thy bodye outwarde, ne within thyn herte inwarde. Exodi xx. c." After a long explanation of the first commandment, he proceeds to the second, thus:—"In the seconde comaundement god byddeth that we sholde not take his name in vayne, for who so doth shall be gylty and shall not passe unpunysshed."

This same method of dividing the commandments continued several years after the expulsion of the ancient faith. This may be verified, in the first place, by a catechism drawn up by Erasmus and entitled:—"A playne and godly exposition or declaratiō of the comune Crede (which in the Latyn tonge is called *Symbolum Apostolorum*), and of the X comaundements of goddes law, newly made and put forthe by the famous clerke, Mayster Erasmus of Roterdame, at the requeste of the most honorable lorde, Thomas Erle of Wyltshyre, father to the most gracious and vertuous Quene Anne, wyfe to our moste gracious soverayne lorde kyng Henry the viij cum privilegio.

"The fyrste comaundement. The fyrst precepte therefore is this, Thou shalt not have any straūge goddes in my syght, thou shalt not make the any graven ymage, nor any maner, similitude or likenes, which is in the fyrment above, or which is in the earthe benethe, neyther of those thynges whiche are in the waters under the earthe.

"The second precept. Thou shalt not take the name of god in vayne.

"Imprinted at London in Fletestrete, by Robert Redman."

In each of the "Three Primers put forth in the reign of Henry VIII." the Ten Commandments are set down after the old Catholic way of enumerating them; this we see in the edition of these primers printed at Oxford, A.D. 1834, pp. 27, 422, 460.

In the second place, we have the catechism arranged by Crammer, in which the arch-reformer thus gives the commandments according to our present Catholic enumeration:—

"Catechismus. That is to say, a shorte instruction into Christian religion, for the singular commoditie and prosper of childe and yong people. Set forth by the mooste reverende father in God, Thomas Arch-Bishop of Canterbury, Primate of all England, and metropolitane. Gwalterus Lynne excudebat."

Folio v. vi. at the bottom.

"1548. These are the holy commaundementes of the Lord our God. Fol. vi.

"The firste.

"I am the Lorde thy God, thou shalt have none other Goddes but me.

in the eyes of any Catholic, or tranquillize his conscience. They will have satisfied him, too, that instead of being forbidden, the use of images is positively recommended by the word of God ; and he will conclude that the utility of those religious memorials is evident, as they serve to call to our remembrance some of the most sacred mysteries taught by our religion—help to confine our thoughts from wandering at the time of prayer, and, while they point towards heaven, read silently to us the sufferings, and the death upon the altar of the cross, of a God made man—our Jesus—our crucified Redeemer.

“ The seconde.

“ Thou shalt not take the name,” &c.

“ Fol. vii.

“ The nynthe.

“ Thou shalt not covet thy neyghbours house.

“ The tenthe.

“ Thou shalt not covet thy neyghbours wife,” &c.

“ Fol. xix. 6.

“ Ye have herd, good children, in the former sermon, that all maner of idolatrie is forbyd by this comaundement. Thou shalt have none other Gods but me. Where also it was declared unto you, howe you may commit spiritual ydolatrie, by over much fearynge, trustinge, and lovyng of creatures. But now I wyll speake of the most grosse ydolatrie which standeth in wourshyppunge of ymages cyther of creatures or of God himselfe.

“ And this ydolatrie is forbyde by expresse wordes in this commaundement, where God sayeth thus :—

“ “ Thou shalt make the no gravē ymage, nor any lykeness of anye thyng which is in heavē above or in earth benethe, or in the water under the earth. Thou shalt not bow down unto it nor worship it.’

“ These wordes, by most interpreters of late time, belonge to the first commaundement, although after the interpretation of manye aūtient autors they be the seconde commaundement,” &c.

In the “ Institutions of a Christian Man,” Oxford, A.D. 1825, p. 130, and “ A Necessary Doctrine,” &c. *ibid.* p. 295, put forth by Henry VIII., we for the first time find in England the present Protestant division of the Decalogue ; Henry VIII. was the innovator. The Jewish is the same as the Catholic division of the Ten Commandments.

The commandments do not occur in the Book of Common Prayer published in 1549 ; but in the Communion service in the Common Prayer Book printed in 1552, we find the Decalogue divided just as it is at present in Protestant Catechisms. .

PART THE SECOND.

CHAPTER XI.

ON THE USE OF LIGHTS.

CONTENTS.

1. Lights commanded to be used in the Jewish Tabernacle.—2. Adopted by the Gentiles.—3. Lights employed from primitive times at Divine Service.—4. Defended by St. Jerom against Vigilantius, and noticed by St. Paulinus and Prudentius.—5. Proved from the Liturgies and other Monuments.—6. Mystic Signification of Lights at Mass.—7. Lights at Baptism.—8. Spiritual Meaning of them.—9. Lights used at Funerals.—10. On the Paschal Candle.—11. The Exultet.—12. Its mystic Signification.
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I. LIGHTS COMMANDED TO BE USED IN THE JEWISH TABERNACLE.

THE use of lights in the service of the Jewish Temple, is a fact too well authenticated to require any proof. Such is the historical celebrity, both religious and profane, belonging to the seven-branched candlestick* which the Almighty God himself commanded to be made, “according to the pattern which was shown

* The taking of Jerusalem by the Roman legions under Titus, was regarded as an occurrence of so much magnitude, that the honours of a public triumph were decreed, by the senate, to that imperial conqueror. Amongst the trophies of his victory which were selected to adorn this military pomp, the seven-branched candlestick belonging to the Jewish temple, was, by far, the most conspicuous. This is evidenced by the triumphal arch of Titus, which still exists at Rome, and stands between the Forum and the Colosseum; and exhibits so accurately, at the present day, the image of this celebrated candlestick sculptured on one of the beautiful bassi-rilievi which ornament the inner part of that splendid monument.

to Moses in the Mount,"* that it immediately presents itself to our attention; nor will it escape the remembrance of any one, however partially conversant with the contents of the sacred volume, that a constant supply of the purest oil of olives was particularly enjoined, in order to keep a lamp always burning in the tabernacle.† Among the vessels which Solomon made for the "house of the Lord, were the golden candlesticks, five on the right hand and five on the left."‡

II. ADOPTED BY THE APOSTLES.

But without referring to the ceremonial of the Jewish Temple, we have an authority for the employment of lights in the functions of religion presented to us in the Apocalypse. In the first chapter of that

* Exodus xxv. 31, &c.

† Ibid. xxvii. 20.

‡ 3 Kings vii. 49.—The Third Book of Kings in the Catholic version is called the First Book of Kings in the Protestant Bible. The twofold use of lights, to manifest a civic respect, and exhibit a religious veneration, was conspicuous amongst the Jews. The employment of such a method to manifest reverence towards things that were dedicated to the service of religion, is instanced by a circumstance which Josephus mentions in his Antiquities (lib. xviii. c. 6). We gather from the pages of that Jewish historian, that whenever the stole, or mantle belonging to the high-priest, was deposited within the walls of a certain tower called Antonia, a lamp was kept daily burning there.

That they considered the burning of lights as an emblem of civic homage and a testimonial of public respect, may be gathered from an incident in the history of their nation mentioned by the author of the Second Book of Machabees, c. xxii. While recording the magnificent reception which Antiochus met with on his visit to Jerusalem, he informs us that Jason, who had obtruded himself into the dignity of high-priest, and the whole city, awaited at the gates that prince's approach; and on his arrival there, "came out with torch-lights and praises." So conspicuous indeed was this Hebrew custom, that a Heathen poet particularly mentioned it. Persius, as he notices how the Jews celebrated the birth-day of King Herod, says:—

At cum

Herodis venere dies unctaque fenestra

Dispositæ pinguem nebulam vomuere lucernæ.

Satire v.

mystic book, St. John particularly mentions the golden candlesticks which he beheld in his prophetic vision in the isle of Patmos. By commentators on the sacred Scripture, it is generally supposed that the Evangelist, in his book of the Apocalypse, adopted the imagery with which he represents his mystic revelations, from the ceremonial observed in his days by the Church for offering up the Mass, or Eucharistic sacrifice of the Lamb of God, Christ Jesus.

That the use of lights was adopted by the Church, especially at the celebration of the sacred mysteries, as early as the time of the apostles, may likewise, with much probability, be inferred from that passage in their Acts which records the preaching and the miracles of St. Paul at Troas :—"And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight. And there were a great number of lamps in the upper chamber, where we were assembled."* That the many lamps, so particularly noticed in this passage, were not suspended merely for the purpose of illuminating, during the night-time, this upper chamber, in which the faithful had assembled on the first day of the week to break bread, but also to increase the solemnity of that function, and betoken a spiritual joy, may be lawfully presumed from everything we know about the manners of the ancient Jews, from whom the Church borrowed the use of lights, in celebrating her various religious rites and festivals.

III. LIGHTS EMPLOYED FROM PRIMITIVE TIMES AT DIVINE SERVICE.

The custom of employing lights, in the earlier ages of the Church, during the celebration of the Eucharist and other religious offices, is authenticated by those

* Acts xx. 7, 8.

venerable records of primitive discipline, which are usually denominated the Apostolic canons.*

* Of the authenticity of these canons, it may not be amiss to present the reader with the following observations. The canons of the Apostles comprehend a collection of regulations respecting the discipline observed by the primitive Church, and amount to the number of seventy-six, or eighty-five, according to the different methods followed in arranging them. The first fifty only are admitted to possess any claims to authority. While it is universally allowed that these ordinances were not drawn up by the Apostles themselves, nor promulgated by them in their present form in which we now possess them—for antiquity is silent on this circumstance—their testimony is, however, generally admitted to be incontrovertible. Daillé and a few Protestants have, it is true, bestowed, but thrown away, much labour and some learning in endeavouring to prove that these canons are supposititious, and that they were not even known, much less cited, before the fourth century. Of a host of strenuous and successful advocates who have come forward in their vindication, should be particularly noticed Dr. Beveridge, a learned Protestant divine, of St. Asaph's, who in an able work entitled "*Codex Canonum Vindictus*," published at the end of Cotelierius's collection of Apostolic Fathers (tom. ii. Antwerp, 1698), and in a separate form, has clearly demonstrated that the regulations embodied in these canons, were either framed by the bishops who flourished, or were enacted in conformity to the traditions handed regularly down from the Apostles by the councils assembled during the first three centuries of the Christian era.

To pretend that these canons are supposititious, is an equivocation of which some amongst those who reject the doctrines of the Catholic Church, have most unlawfully endeavoured to avail themselves.

Though these canons be apocryphal, and by consequence not genuine—inasmuch as they were neither committed to writing by the Apostles themselves, nor penned by St. Clement, to whom some authors have attributed them—still, however, this does not prevent them from being true and authentic, since they embody the traditions descended from the Apostles and the Apostolic Fathers, and bear a faithful testimony that the discipline which prevailed during the first and second centuries was established by the Apostles.

If these canons more immediately record the practices of discipline, they likewise lend their attestation to the dogmata insisted on, to the morality that was recommended, and to the outward worship so piously exercised, by the teachers of Christianity during the first two ages subsequent to its promulgation. It is, moreover, worthy of remark, that in revolving these venerable documents of religious antiquity, we continually meet with the terms of altar and of sacrifice; we observe the various gradations in the hierarchy; and perceive that to the pastors of the Christian Church, were assigned all the attributes of a veritable order of priesthood.

In several of these ordinances, a distinct mention is made of these offerings of oil, which were intended for nourishing the lamps employed in the assemblies of the faithful; and the third of these canons expressly prohibits that anything should be offered at the altar, during the holy oblation, except oil for the lights and incense.*

Some amongst the Fathers of the Church, by the incidental notice they have taken of the use of lights in the sanctuary, have rendered an important attestation in favour both of the employment of them, and the antiquity of such a practice. St. Athanasius, who flourished about the year 326, complains so feelingly against the Arians, whose impiety was such, that they afforded access into the church to the heathens, who plundered the oil, and burned before their idols the very tapers that had been the offerings of the faithful.†

St. Augustin, who wrote about the year 390, in one of his discourses,‡ thus exhorts his auditors:—"Let those who are able, present either wax-tapers, or oil which may supply the lamps."

IV. DEFENDED BY ST. JEROM AGAINST VIGILANTIUS, AND NOTICED BY ST. PAULINUS AND PRUDENTIUS.

It happens not unfrequently that those very calumnies which have been propagated, and the attacks that were so furiously directed by the enemies of our holy faith, in ancient times, against certain practices of discipline then followed by the Church, are the most triumphant testimonials which can be adduced, at the present day, both to establish the venerable origin of such observances, and to warrant a continuation of them. In the present instance, this remark is strikingly observable; for the strictures which Vigilantius passed, in the fourth age, on the use of lights in

* Μη ἐξὸν δὲ ἔστω προσάγεσθαι τι ἕτερον εἰς τὸ θυσιαστήριον ἢ ἔλαιον εἰς τὴν λυχνίαν, καὶ θυμίαμα, τῷ καιρῷ τῆς ἁγίας προσφορᾶς.

† Τὸ ἀποκεῖμενον ἔλαιον ἤρπαζον, καὶ τοὺς κηρίωνας τῆς ἐκκλησίας τοῖς εἰδώλοις ἀνηπτον.—Athan. Epist. ad Orthodox. tom. i. p. 946.

‡ De Temp. Sermon. 215.

churches, as well as at the shrines of the martyrs, and the energetic refutation from St. Jerom of the charge of superstition preferred against such a pious usage, by that apostate, may be noticed as an irrefragable argument, in the nineteenth century, to establish the remote antiquity of this religious custom. After mentioning as a fact of public notoriety, and in a manner which defied contradiction, that the Christians at the time when he was actually writing, which was about the year 376, were accustomed to illuminate their churches during mid-day with a profusion of wax-tapers; Vigilantius proceeds to turn such a devotion into ridicule. But he met with a learned and victorious opponent, who, while he vindicated this practice of the Church against the objurgations of her enemy, took occasion to assign those reasons which induced her to adopt it. That holy and learned Father observes:—"Throughout all the churches of the East, whenever the Gospel is to be recited, they bring forth lights, though it be at noon-day; not certainly to drive away darkness, but to manifest some sign of joy, that under the type of corporal light may be indicated that light of which we read in the Psalms—thy word is a lamp to my feet, and a light to my paths."* The information which was casually furnished by St. Jerom concerning a practice so invariably observed throughout the eastern portion of the Church, has been conveyed down to us in reference to the West, in some beautiful lines of St. Paulinus, the justly celebrated bishop of Nola in Campania Felix, and contemporary of the eloquent doctor of the Latin Church. It is thus the poet sings in his verses in honour of St. Felix:—

" Clara coronantur densis altaria lychnis ;
Lumina ceratis adolentur odora papyris.

* Per totas Orientis Ecclesias quando Evangelium legendum est, accenduntur luminaria, jam sole rutilante, non utique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum . . . ut sub typo luminis corporalis illa lux ostendatur, de qua in Psalterio legimus : *Lucerna pedibus meis verbum tuum, Domine, et lumen semitis meis.*—Hier. Epist. advers. Vigilant.

Nocte dieque micant. Sic nox splendore diei
Fulget, et ipsa dies cœlesti illustris honore,
Plus micat innumeris lucem geminata lucernis."

Nat. iii. S. Felicis,

With crowded lamps are these bright altars crown'd,
And waxen tapers shedding perfume round
From fragrant wicks, beam calm a scented ray
To gladden night, and joy e'en radiant day.
Meridian splendours thus light up the night,
And day itself, illumed with sacred light,
Wears a new glory, borrow'd from those rays
That stream from countless lamps in never-ending blaze.

Prudentius, another Christian poet, furnishes in several places of his works, especially in his hymns, the clearest testimony concerning the use of lights throughout the churches of Gaul, and Spain, and Italy, at the time he wrote, which was towards the decline of the fourth century. So far is he from regarding their introduction into the liturgy as an event of recent date, that he tacitly asserts the practice to have been derived from antiquity by the notice which he takes of lights, while describing the assemblies of the early Christians in the times of persecution. In his hymn upon the martyrdom of the holy deacon St. Laurence, Prudentius introduces the persecuting pro-consul as describing the meetings of the Christians in the catacombs; and puts these, with several other verses, into the mouth of that Roman magistrate:—

"Argenteis scyphis ferunt
Fumare sacrum sanguinem;
Auroque nocturnis sacris
Adstare fixos cereos."

Liber Peristephanon, Hymn. ii. v. 69.

In silver chalices, 'tis said,
Fuming the sacred blood is shed;
And fixed on gold, the tapers' light
Illumes their midnight solemn rite.

V. PROVED FROM THE LITURGIES AND OTHER
MONUMENTS.

That lights were anciently, as now, employed at the celebration of the sacred mysteries, and at other portions of the public service, may be collected, not only from the ritual constitutions of the Church, but from a variety of incidental circumstances. In another part of this work has already been adduced the form that was employed in the Church of Carthage* for the ordination of acolytes. The person to be initiated into that last of the four minor orders, was admonished that one amongst his future offices would be to take care of the lights in the church. St. Isidore testifies what was the function more particularly incumbent on acolytes in the Spanish Church, when, as he says, they are denominated in Latin *Ceroferarii*, or taper-bearers, from their carrying wax-lights, not only when the Gospel is read, but whenever sacrifice is to be offered up.† *Micrologus*‡ asserted that, according to the Roman ordinal, Mass was never celebrated without lights, which were employed, not to dispel darkness, since the service is performed during the broad day, but rather as a type of the light of him whose sacrament we there celebrate, and without whom we grope about at mid-day as though it were night.§

The use of lights at Mass is not peculiar to the Latin

* A.D. 398.

† “Acolythi Græce, Latine *ceroferarii* dicuntur, a deportandis cereis quando Evangelium legendum est, aut sacrificium offerendum. Tunc enim accenduntur luminaria ab eis, et deportantur,” &c.—Isidor. Orig. lib. vii. c. 12.

‡ Such is the name assigned to an unknown author, who wrote (A.D. 1080) a very valuable book on celebrating Mass, to which he affixed the modest title of the “Little Discourse,” in Greek, *Micros Logos*.

§ “Juxta Ordinem Romanum nunquam Missam absque lumine celebramus: non utique ad depellendas tenebras, cum fit clara dies: sed potius in typum illius luminis, cujus sacramentum ibi conficimus, sine quo et in meridie palpabimus ut in nocte.”—*Micrologus*. de Eccles. Observat. c. ii.

Church, and without reproducing the testimony of St. Jerom* concerning the practice at his time of all the Churches in the East, we may refer at once to the Oriental liturgies themselves, and we shall observe that in all of them there are rubrics which especially prescribe that wax-tapers should burn at the altar at which the holy sacrifice is offered. In the Syriac liturgies it is directed that lights be arranged on the right hand and on the left, previously to the approach of the priest to the altar;† and the commentators on the various liturgies in use amongst the other churches in the East have particularly noticed this ritual observance in all of them.‡ A section of the Protestant denomination still preserves this ancient rite in its public service, for the Lutherans, like the Catholics, have wax-tapers burning at their celebration of the Lord's Supper.§

To this custom of employing lights at the divine service, must be referred many of those magnificent donations which the more wealthy of the faithful carried to the sanctuary even in the times of persecution, and which sometimes quickened the diligence, or rather sharpened the cupidity, of the magistrates to whom was intrusted the execution of those cruel edicts issued by the Cæsars for the extermination of the

* We have already cited his words at p. 396.

† “Igitur post primas illas breves orationes accenduntur cerei, a dextra parte primum, mox a sinistra. In Missali Chaldaico notatur, sacerdotem ubi cerei accensi sunt, vasa sacra collocare in altari, et mox oblata et calicem disco imponere.”—Renaudot, tom. ii. p. 53.

‡ “Accenduntur cerei ; quorum sæpe mentio fit in pompis solennibusque processionibus Christianorum, quarum memoria est in Historia Alexandrina. Gabriel filius Tarich Patriarcha in constitutionibus ita definit :—Liturgia non celebretur absque cereis duobus majoribus aut minoribus, qui circa altare luceant—idem præcipiunt autor scientiæ Ecclesiasticæ, Abulbicat, omnesque liturgiarum expositores.”—Renaudot, tom. i. p. 196.

§ Every one who has travelled through any part of Lutheran Germany is aware of this. A visit to the Lutheran chapel in St. James's Palace, or to any of the other Lutheran chapels distributed through London, will satisfy the untravelled reader of this fact.

Christian name.* The presents of gold and silver lamps and candlesticks which pontiffs and princes offered at the tomb of the apostles, and distributed at various times amongst the other churches at Rome, are frequently noticed by Anastasius Bibliothecarius,† by whom we are informed that the piety of those times was not always satisfied with burning common wax and oil about the sanctuary, but that the most costly and odoriferous unguents were, on many occasions, provided.‡

* This is partly testified by Prudentius in those verses we have just now given. In the proconsular acts are sometimes enumerated the lamps and candlesticks delivered up to the imperial authorities.

† *De Vitis Romanorum Pontificum*, passim.

‡ The number and variety of the lamps and candlesticks anciently employed in churches, may be gathered from their denominations. In Anastasius and other old writers, we continually find mentioned *Candelabrum*, *Cereostata*, *Pharus*, *Cantharus*, *Cicindela*, *Lucerna*, and *Lampades cum delphinis*. Anastasius is particularly minute in his enumeration of the golden lamps and crosses which Constantine the Great bestowed upon the basilical churches at Rome (tom. i. p. 35); and the names of the various estates in Africa, and the East, with which that pious emperor endowed those dedicated to St. Peter, and to St. Paul, have been preserved through the diligence of the same writer, who, in his account of that splendid temple erected on the Ostien Way by Constantine, over the tomb of the Apostle of the Gentiles, tells us;—" *Omnia enim vasa sacrata aurea, argentea, aut ænea ita posuit, sicut et in Basilicam Sancti Petri Apostoli, ita et Beati Pauli Apostoli ordinavit. Sed et crucem auream super locum Beati Pauli Apostoli posuit pensan. libras centum et quinquaginta. Possessio Eronimusa præstans oleum nardinum libras septuaginta, aromata libr. quinquaginta, cassia libr. centum. Sub civitate Ægypti possessio Cyrias præstans oleum nardinum libr. septuaginta, balsamum libr. triginta, aromata libr. septuaginta, storace libr. triginta, stacten lib. centum et quinquaginta. Possessio Basilea præstans aromata libr. quinquaginta, oleum nardinum libr. sexaginta, balsamum libr. viginti, crocos libr. septuaginta.*"

The brilliancy and fragrance which were often shed around a martyr's sepulchre at the celebration of his festival, by multitudes of tapers and lamps fed with aromatic oils, are noticed by St. Paulinus:—

Ast alij pictis accendant lumina ceris,
Multiforesque cavis lychnos laquearibus aptent,
Ut vibrent tremulas funalia pendula flammæ.
Martyris hi tumulum studeant perfundere nardo,
Et medicata pio referant unguenta sepulchro.

Paulinus, *Natalis Sextus*.

VI. MYSTIC SIGNIFICATION OF LIGHTS AT MASS.

In the holy sacrifice of the Mass, the Christian has the most abundant cause imaginable for joy. The altar then becomes the throne of God made man, and angels and cherubim surround it in prostrate adoration. The Church, in her primitive days, to manifest her lively glowing faith and joyfulness, produced this emblem of lights. She still continues to retain their use. While these wax-tapers, therefore, proclaim our exultation for the actual presence of our blessed Redeemer, they typify the light and glory of the Gospel diffused throughout the earth, by that Orient from on high, Christ Jesus. St. Jerom, as we have already seen, observed in his answer to Vigilantius :—"Whenever the Gospel is to be read, lights are produced ; not, certainly, to banish darkness, but to demonstrate a sign of joy ; hence these evangelical virgins always have their lamps burning ;* and to the apostle it is said, Let your loins be girded, and candles in your hands ;† and of St. John the Baptist it was remarked, he was a lamp burning and shining,‡ that under the type of corporal light, that light may be manifested of which we read in the psalmist :§—"Thy word, O Lord, is a lamp to my feet, and a light to my paths.'"

VII. LIGHTS AT BAPTISM.

Nor were lights confined to the sacrifice of the Mass ; they were employed during other functions of religion.

Amongst the other ceremonies which were practised immediately after baptism had been administered, St. Gregory Nazianzen, who flourished about the year 372, enumerates that of a lighted taper being carried by the neophyte. "The lamps," he says, in his fortieth oration on the baptized, "the lamps which immediately after baptism thou shalt light, are emblems of

* Matt. xxv.

† Luke xii.

‡ John v.

§ Ps. cxix.

those lamps of faith with which radiant souls shall hasten forth to meet the bridegroom.”

When personages of high distinction were baptized with public solemnity, the custom of bearing lights was observed with extraordinary magnificence. An instance is recorded in the splendid ceremonial which accompanied the administration of this sacrament to the younger Theodosius:—“After the emperor had been baptized, and had issued from the church, another opportunity was afforded to behold the splendour and magnificent apparel of those who were invested with the public magistracy. Every one was robed with white, so that the whole assembly appeared covered, as it were, with snow. The patricians, illustrious personages, and the several dignitaries, with lines of military, preceded, bearing wax-tapers in their hands; so that the stars themselves might have been imagined to have appeared upon the earth.”*

VIII. SPIRITUAL MEANING OF THEM.

The employment of lights on this occasion was most appropriate. The glowing taper was a symbol so beautifully expressive of the actual illumination of the recently baptized person, beamed upon him by the Holy Spirit, and called to his remembrance that admonition of the Saviour:—“So let your light shine before men that they may see your good works, and glorify your Father who is in heaven.”†

IX. LIGHTS USED AT FUNERALS.

An observance which was practised at the initiation of the faithful into the mysteries of religion, was sedulously employed when their mortal remains were consigned to the sepulchre.

* See Baronius, anno 401, vol. v.

† Deinde cereus ardens in manum traditur, qui ostendit fidem charitate inflammata, quam in baptismo accepit, bonorum operum studio alendam atque augendam esse.—Concil. Trident. Catechismus de Baptismo, parte secund., No. 40.

Eusebius the historian has noticed in a particular manner the unusual number of lights placed upon golden candlesticks, which produced such a powerful effect upon the crowd of spectators who came to view the funeral obsequies of Constantine the Great.* St. Gregory Nazianzen,† in the description which he gives of the funeral honours rendered to his brother Cæsarius, in the oration which he pronounced upon him, mentions that their mother accompanied the corpse to the place of sepulture, and bore a lighted taper in her hand. Another St. Gregory, the highly gifted bishop of Nyssa, and younger brother to the great St. Basil, referring to the obsequies of his sister Macrina, mentions that a great concourse of people encircled the bier, and that a numerous body from amongst the clergy, drawn up in long array, and holding lights in their hands, preceded it. St. Jerom informs us‡ that the body of St. Paula was carried by bishops to its place of interment. Some portion of the prelates supported the bier upon their shoulders, and the others went before with lighted tapers in their hands. Theodoret,§ recording the translation of the eloquent St. Chrysostom's body from Comana to Constantinople, remarks, that such a multitude of people proceeded in ships and every kind of vessel to meet the precious relics, in their passage across the Bosphorus, that the very sea was radiant and twinkling with the lamps.||

The meaning of this custom is assigned to us by St. Chrysostom himself, who informs us that it was

* Euseb. in Vita Const.

† Naz. in Orat. x. in Cæsarium, tom. i. p. 169.

‡ In his 27th Epistle, which is directed to Eustochius.

§ He was bishop of Cyprus, and continuator of the history of the Church from the epoch at which that of Eusebius leaves off, which was at the year 322, and brings his narration down to 428.

|| By the 59th of the Justinian novels, a prohibition was issued to the acolytes of Constantinople, by which they were forbidden to exact a fee for their torches, since from the public fund which had been established in the imperial city for the interment of the dead, a certain stipend had been assigned to these ecclesiastics for their attendance at funerals.

usual to carry lights before the dead, to signify that they were champions or conquerors, and as such were borne in triumph to their graves.* This ancient custom is still kept up in Catholic countries. Every one who has travelled in any part of Italy must have oftentimes observed, that not even the very poorest individual there is ever conveyed to the grave without some few attendants, who walk by the bier, with lighted torches in their hands, reciting a prayer for the soul of the departed. Lamps and torches were lighted in the day, to signify Christian joy, and to exhibit respect and honour to the departed, as to a victorious combatant who had vanquished this world here below, and was now proceeding to take possession of a brighter and a better world above.†

X. ON THE PASCHAL CANDLE.

Who was the inventor of the paschal candle, or from what epoch may be dated its earliest adoption by the Church, are incidents both of which are equally involved in historical obscurity.‡ That its origin is very ancient, may be unhesitatingly asserted, when we remember that St. Jerom and St. Augustin severally make mention of this usage: the first in his epistles, the latter in his book “*De Civitate Dei*.”

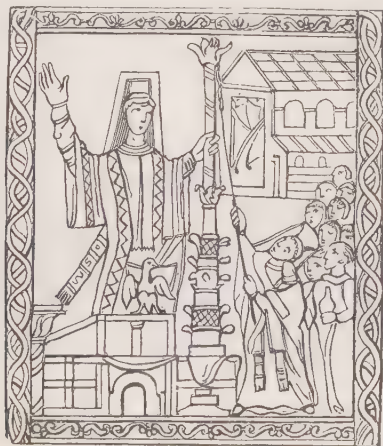
That a candle was solemnly blessed upon the eve of Easter, and kept burning at divine service during pas-

* Εἰπέ μοι, τὶ βούλονται αἱ λαμπάδες αἱ φαῖδραῖ; οὐχ ὡς ἀθλητὰς αὐτοὺς προπέμπομεν;—S. Chrys. Hom. iv. in Epist. ad Heb.

† Θυμιάμασι καὶ κηρίοις αὐτοὺς συνοδεύομεν, δείκνυντες ὅτι τοῦ σκοτεινοῦ βίου λυθέντες, πρὸς τὸ φῶς τὸ ἀληθινὸν ἐπορεύθησαν.—S. Chrysostomus, Hom. cxvi.

‡ In the ancient Roman sacramentaries, particularly in the missal of the Roman pontiff St. Gelasius (A.D. 495), the solemn blessing for the paschal candle is inserted. Ennodius, the learned bishop of Pavia, in 519, has left us two forms of benediction, composed in no inelegant language (Ennodii Op. tom. i. cura Sirmondii); and the fourth council of Toledo, celebrated in 633, makes mention of the paschal candle and its benediction, at the same time assigning the mystic sense which the Spanish church affixed to such a ceremony.—Concil. Gen. apud Labbeum, tom. v. p. 1708.

chal time, or the period which elapses between the feasts of the Resurrection and Ascension, at Rome, in the fifth century, is ascertained by a permission which Anastasius the librarian, in his "*Liber Pontificalis*," informs us, was conceded by the pontiff Zosimus, who died in the year 418, in favour of the several parish-churches throughout Rome, by which they were authorized to bless the paschal candle, in imitation of a practice then observed in the basilicæ and more sumptuous temples of that metropolis of Christianity.* If it be permitted to hazard a conjecture, the paschal candle may be supposed to have derived its origin from a custom which for a long time afterwards prevailed at Constantinople, and was introduced under the founder of that imperial capital, of illuminating the streets with a profusion of lights and tapers upon the eve of Easter, to anticipate the joy, and shadow forth the glory, of the resurrection.†



Representation of the Blessing of the Paschal Candle, from an Illuminated Manuscript of the Eleventh Century.

* Hic (Zosimus) fecit constitutionem per parochias, concessa licentia cereos benedici.—Anas. tom. i. p. 53.

† Antiquitatum Christianarum institutiones a Selvaggio, vol. iii. p. 63, in notis.

XI. THE EXULTET.

That beautiful canticle, the *Exultet*, which is chanted by the deacon on Holy Saturday while blessing the paschal candle, has been unanimously assigned by ecclesiastical tradition to the great St. Augustin:* though, indeed, through the emendations and abridgements it has undergone, from St. Hugo and other holy prelates, that expressive composition, as we now possess it, somewhat varies from the original.

The paschal candle is of unusual dimensions, being generally many feet in height, and several inches in diameter. Towards the middle part of it are inserted five grains of incense,† in the figure of a cross. On the Continent, particularly at Rome, in the basilicæ, and the patriarchal and the richer churches, the pedestal which upholds it is usually a column of some precious marble, and sometimes elaborately wrought with sculpture, or curiously tessellated in rich and elegant mosaic.‡ The deacon, not the celebrating priest, recites the benediction over it.§

* St. Augustin himself thus refers to the hymn which he composed for the blessing of the paschal candle:—"In laude quadam cerei breviter versibus dixi." In an old manuscript of the pontifical missal, used in the church of Pavia, which, as appears by the style of the character, must have been transcribed about the year 800, is the following observation on the *Exultet*:—"Usus benedicendi cereum a B. Augustino repertum tradit ecclesia, qui benedictionem illius perficiens a S. Hieronymo reprehensus est, cur Virgiliana verba inseruerit; sed sicut a B. Hieronymo emendata tunc fuit; ita nunc per ecclesias canitur."—Apud Martene, de Antiquis Ecc. Ritibus, tom. iii. p. 155.

† These five grains of incense, as they are called, are represented by so many pieces of gilt wood, of a cubical form, and have a pin fixed in them, by which they are fastened to the candle.

‡ In many of the churches at Rome, the column which supports the paschal candle is composed of a shaft of verde antico, and of a Corinthian base and capital, elegantly wrought either in gilt bronze or white marble, and stands permanent and conspicuous in the sanctuary. The curiously-storied column of St. Paul's, exhibiting the passion and resurrection in a series of bassi-rilievi, may be seen in Ciampini (tom. i. p. 24, tab. xiv.), who has also given those of St. Clement's and of St. Laurence's.—Ibid. pp. 22, 23, tab. xii. xiii.

§ From venerable Bede (*Lib. de Ratione Temp.* xlvii.), we gather that in his time it was the practice of the Church for the deacon, before

XII. ITS MYSTIC SIGNIFICATION.

The twofold mystic signification which the Church attaches to this ancient rite is no less appropriate than beautiful and edifying. The paschal candle is regarded as an emblem of Christ. While it remains unlighted, it is figurative of his death and repose in the tomb; when lighted, it represents the splendour and the glory of his resurrection. Before it is blessed, the officiating deacon inserts the five grains of incense, to signify that the sacred body of our divine Redeemer was bound in linen cloths with spices, and thus consigned to the grave by Joseph of Arimathea and Nicodemus.* The five incisions made to receive the grains of incense, which are so arranged as to form the figure of the cross, represent the five wounds that were inflicted on the body of Christ at his crucifixion.

Though it be usually reserved to priests only to pronounce benediction over anything, an exception is made in the present instance, as it is the deacon, not the celebrant, who blesses the candle. This, however, is not destitute of a mystic meaning, for it signifies that the body of Christ was deposited in a sepulchre that had been prepared with a mixture of myrrh and aloes, “as was the manner of the Jews to bury,”† not by his apostles, but by the disciples.‡

The paschal candle is thought by some to have a second meaning. Before being lighted, it is considered to be a figure of the column of a cloud which moved before the Israelites by day; and lighted, it is thought to represent the column of fire that burned by night, to point out the land of promise.§ This figurative

commencing the benediction of the paschal candle, to inscribe the date of indiction, and the occurring year upon it.

* St. John xix. 38—40.

† St. John xix.

‡ Vide Benedictum XIV. De Festis D.N.J.C. de Sabbato Sancto, lib. i. c. viii. sec. 55.

§ Such is the symbolic meaning attributed to the paschal candle in the Pavia missal, a copy of which, transcribed, as it would seem, in the

meaning, though at present forcible and appropriate, was still more obvious in the early ages of the Church, when it was usual for the baptismal font to be blessed, and public baptism to be administered, on Easter eve, to a crowd of catechumens; when the paschal candle, which had been recently blessed, was carried before them in the solemn procession which they made towards the waters of regeneration. It was then the catechumens were happily assimilated to the Israelites. Like them, these new believers had escaped an Egyptian bondage, and were about to pass through the Red Sea, in the waters of baptism, in order to arrive at the real promised land, a state of grace, which was indicated by that heavenly column, shining on them day and night—the gospel-light of Christ. The column which is generally employed in the churches of Italy, but especially in those of Rome, to support the paschal candle, has a reference to the second meaning of this ceremony.

In the service peculiar to Holy Saturday, or Easter eve, the attention will be arrested by the lighting of the triple candle, the branches of which all arise from one stem, which is affixed to the top of what is denominated the reed. This three-branched candle is intended to indicate a Trinity of persons in one God; or the light and glory of the triune God beaming forth upon mankind through the person of our Redeemer Jesus.*

year 800, contains the following annotation on the Exultet :—"Cereus quoque statuitur in loco ubi benedicendus est, in typo columnæ egredienti populo ex Ægypto ducatum præbentis."—Apud Martene, de *Antiquis Ecc. Ritibus*, tom. iii. p. 154. In the hymn itself, after a reference is made to the pillar which preceded the Israelites in their exit from Egypt to the land of promise, the candle is denominated a column.—"Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignis accendit." In some churches on the continent, the paschal candle is made to weigh thirty-three pounds, in reference to the number of years our blessed Redeemer lived upon earth.

* In the Greek ritual, each time a bishop celebrates mass, he blesses the people in a peculiar manner, holding in each hand a curious wax-taper. One of them is a three-forked candle, denominated the *τρικηπιον*, and is intended, like the similar one employed in the Latin

The Purification, a festival common to the Latin and Greek Churches,* is rendered peculiar by the blessing of wax-tapers, which are carried burning by those who form the procession which takes place afterwards. The symbolical meaning attributed to this ceremony is, that the faithful should, with the holy Simeon, recognize in the infant Jesus, the salvation which the Lord had prepared before the face of all people,—“A light to lighten the Gentiles, and the glory of the people of Israel,”†—and be admonished by the burning tapers which they are carrying in their hands, that their faith must be fed and augmented by the exercise of good works, through which they are to become a light to shine before men.‡

The inquisitive or antiquarian reader may feel an interest in learning, that a custom which, at the feast of the Purification, and on some particular and solemn festivals, is still partially observed at Rome, of painting the candles,§ derives its origin from venerable antiquity; since we find St. Paulinus referring to it in the hymn which we before noticed; and was composed by that prelate in honour of St. Felix. The poet says :—

“Ast alii pictis accendant lumina ceris.”

Nat. vi. S. Felicis, p. 562.

Let other some the *painted* tapers light.

Church on Holy Saturday, to symbolize the Triune God. The second, which is composed of two branches arising from one stalk, and called *δικηρον*, is a symbol of Christ, who in his one person unites the two distinct natures of God and man.—Goar, *Euchologium Græcorum*, p. 125. We have given the figure of a Greek prelate blessing the people, with these lights, in a plate, at Chap. XII. No. 36.

* This festival is very ancient, and is called in the Greek calendar, *Ἑπαύριον*, or “the meeting,” because, as Micrologus observes, “Those venerable personages, Simeon and Anna, came forth to meet our divine Redeemer Jesus, when he was brought, by the blessed Virgin Mary, to be presented in the temple.” One of St. John Chrysostom’s homilies, the 137th, is composed on this festival. St. Gelasius also notices its celebration in the Latin Church.

† St. Luke ii. 31, 32.

‡ St. Matt. v. 16.

§ Perino del Vaga, one of Raphael’s most efficient and successful scholars, commenced his profession in the workshop of an humble artist who earned his livelihood by painting candles for church festivals.

Another curious practice, of which no remnant that we know of is now discoverable, was observed amongst the ancient Christians. Not only were they accustomed to provide, when able, the richest oils, and the most odoriferous balsams,* to feed the lamps which were suspended over the sepulchres of the martyrs, or illuminated the celebration of the holy sacrifice ; but they had a method of mingling a perfume in the wax with which they made their tapers, and thus caused them to diffuse around a continual fragrance during the time they were kept burning. This is evident from passages both in Prudentius and St. Paulinus of Nola. The verses of that venerable bishop have just been recited, in which he makes such an elegant reference to this usage, when he says :—

“ Clara coronantur densis altaria lychnis ;
Lumina ceratis adolentur odora papyris,” &c.

With crowded lamps are these bright altars crown'd,
And waxen tapers, shedding perfume round,
From fragrant wicks, beam calm a scented ray, &c.

From what has hitherto been said, we gather, that from the earliest periods of the Church, the use of lights prevailed ; that they were employed to shed splendour, and impart a dignity to the ceremonies of religion ; as well as to create a solemnity of thought, and inspire a reverence into the minds of the assistants.

Though on some, but not on all occasions, the employment of lights was indispensable, from either convenience or necessity, still however they had invariably attached to them a spiritual, a mystic signification. Lamps and glowing tapers, from their number and their brilliancy, were regarded as lively emblems of joy and exultation. Hence, to express these emotions, it was a custom of the Church to use lights at the celebration of the holy Eucharist ; and at the public

* In a note at p. 400, was cited a passage from Anastasius, enumerating the various oils and aromatics produced by the estates in Africa and Asia belonging to the church of St. Paul, at Rome.

services ; at the administration of baptism ; and at the funeral obsequies of her spiritual children. But she particularly delighted to suspend them around the tombs of the martyrs and confessors, upon their festivals ; or, to speak more accurately, upon the annual celebration of their nativity to the bliss of Heaven, in order to exhibit a becoming honour to those amongst her sainted but departed children, and to stimulate her living sons and daughters to earn the glory and the happiness, by emulating the virtues and the heroism of their holy brethren.

PART THE SECOND

CHAPTER XII.

ON THE VESTMENTS.

CONTENTS.

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1. ORIGIN OF THE VESTMENTS IN GENERAL.

FROM the concurrent testimony of writers who have bestowed much laborious research upon the investigation of this subject,* it appears that, during the infancy of the Christian religion, the garments worn by her priesthood, when employed in offering up the holy Eucharistic sacrifice, were identically the same in form, and composed of similar materials with those corresponding articles of dress in the ordinary apparel adopted by persons of condition at that period. One distinction, however, was observed. The habits once employed in the celebration of the sacred mysteries, were for ever afterwards, exclusively appropriated to the same holy purpose; and it was regarded as highly indecorous, if not a profanation, to alienate them from the service of the altar, and to wear them in ordinary.

In ancient as in modern days, fashion had her waywardness, though her changes were not so sudden nor capricious as at present. But her innovations were not permitted to invade the precincts of the sanctuary; and the ecclesiastical habits retained their original though antiquated form, while the costume of civil society underwent a perfect but gradual transformation. In process of time, those garments which once were universally worn without regard to age, or station, or employment, by the more respectable members of society, became peculiar to the servants of the altar. This began to be discernible about the close of the sixth century.

From the moment that Constantine declared himself a Christian, the ceremonies of religion were performed with splendour, and regal magnificence shone

* Bona, *De Rebus Liturgicis*; Thomassinus, *Vetus et Nova Ecclesiæ Disciplina*.

throughout the sacred ritual. Before this period, the garments of the priesthood at the altar, though not always, were more frequently composed of the less expensive materials, and decorated merely with a scarlet stripe, which was then denominated *Latus-clavus*. This was now exchanged for a vesture the same indeed in form, but manufactured of the richest stuffs.*

We are by no means warranted, however, to conclude that, anterior to the reign of Constantine, the functions of religion had been wholly divested of magnificence;† so far is this from being the fact, that on some occasions, the precious ornaments of the Church aroused the cupidity of its persecutors.‡

Religion suggests, and propriety insists, upon the appropriation of a distinctive habit to the priest and

* The sacred habit presented by Constantine to Macarius, the bishop of Jerusalem, to be employed by that prelate in administering the sacrament of baptism, was made from cloth of gold, as we gather from the testimony of Theodoretus.—*Hist. lib. ii. c. 22*. In progress of time, we perceive that such was the splendour of some of the sacerdotal ornaments, that they were not only almost stiff with gold, but literally ponderous with the pearls and precious stones that studded them.—*Cicognara, Storia della Scultura, tom. i. p. 224*.

† The Evangelist St. John was accustomed to wear a plate of gold upon his forehead, and put on a linen tunic, as we gather from the testimony of the historian Eusebius (*lib. v. c. 24*) in his notice on a fragment of the letter of Polycrates, the bishop of Ephesus, to Pope Victor. A similar golden ornament was worn by St. James the Apostle, and first bishop of Jerusalem, as Epiphanius, upon the authority of Clemens of Alexandria, informs us (*Epiph. Hær. xxix. No. 2*).

‡ The persecutor of St. Laurentius was not more eager to contaminate the faith of that holy deacon, than to possess himself of the gold and silver ornaments belonging to the altar, confided to his custody, as appears from those verses of Prudentius quoted at p. 397 of the last chapter, in which the poet represents the persecutor enumerating the golden vessels and candlesticks employed at Mass. St. Optatus Milevitanus, who flourished A.D. 370, not many years after Dioclesian's persecution, particularly notices the various gold and silver ornaments of the Church, which the bishop Mensurius could neither conceal nor take away with him, to prevent them falling into the hands of the persecutors. "*Erant ecclesiæ ex auro et argento quam plurima ornamenta, quæ nec defodere terræ, nec secum portare poterat (Episcopus Mensurius).*"—*Opt. Milev. lib. i. adversus Parmen.*

his attendants at the altar, while occupied in the public functions of their ministry. That amid the other members of the commonwealth its public functionaries should be distinguished by some appropriate costume is, and has from times immemorial, been everywhere acknowledged. For in every government, whether it be a republic or a monarchy, to a soldier is assigned his uniform, whilst the civilian is recognizable by his peculiar habit. The chief of an army differs in his outward appearance from the common man, the judge when seated in the tribunal of justice, and the advocate while pleading at the bar before him, may be severally distinguished by their forensic robes of office. On state occasions in the senate, or when he approaches the presence of his sovereign in a formal manner, the nobleman is marked with some peculiar badge, which notifies his rank of Earl or Baron, Duke or Marquis. Similar motives of propriety have influenced the Church in ordering her ministers to array themselves in certain vestments while employed in the public celebration of her holy rites, her sacraments and her liturgy. Even those sects who stand widest apart in doctrine and discipline from the Catholic Church, recognize, in fact, the propriety of her principles on this point, since their ministers not only assume a distinctive dress in society, but in general put on a gown, or surplice; or may be distinguished by the colour at least of their garments, when employed in the midst of their respective congregations in the offices of the public ministry.

2. THEIR USE WARRANTED BY THE OLD LAW.

In the Old Law we find that the Almighty instructed Moses with minute precision relative to the sacred vestments:—"And thou shalt make a holy vesture for Aaron thy brother, for glory, and for beauty. And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he, being consecrated,

may minister to me ; and these shall be the vestments : they shall make a Rational, a Tunick, and a straight linen garment, a Mitre and a Girdle. They shall make the holy vestments for thy brother Aaron, and his sons, that they may do the office of priesthood unto me. And they shall take gold and violet, and purple, and scarlet twice dyed, and fine twisted linen embroidered with divers colours.* And beneath at the feet of the same tunick round about, thou shalt make, as it were pomegranates of violet and purple, and scarlet twice dyed, with little bells set between.”†

Describing the vision in which it was given him to see the rebuilding of the temple, the prophet Ezechiel says,—“ And when the priests shall have entered in, they shall not go out of the holy places into the outward court, but there they shall lay their vestments wherein they minister, for they are holy, and they shall put on other garments, and so shall they go forth unto the people.”‡

III. VINDICATED FROM THE STRICTURES PASSED UPON THEM BY MODERN PURITANISM.

The stern and melancholy religionist may morosely criticise the practice of arraying the minister who officiates in the Christian sanctuary with splendid garments of an ancient fashion. The self-opinionated sophist may congratulate himself that his spirit of devotion does not feel the want of such material auxiliaries to keep it animated ; but the reasoning man—the pious and humble Christian—will acknowledge that the bulk of mankind is constituted not of philosophers, but of individuals who stand in need of something removed from the usages of ordinary life, before they will exhibit a becoming reverence for the functions of religion ; and who require external aids to elevate and purify their thoughts, and to rivet their attention at

* Exod. xxviii. 2—6.

† Exod. xxviii. 33.

‡ Ezech. xlii. 14.

the hour of prayer.* Insensible, indeed, must be the soul of that man to all the holiest emotions of devotion; and his heart must be benumbed with very apathy, who can assist at the more solemn celebration of the Eucharistic sacrifice, and not experience how it lends a glow to fervour, and sublimes religious sentiments; nor feel how beautifully appropriate to the Christian priesthood and the public service of the Christian temple, is the passage of the sacred writer, where he sketches for us such an animated picture of the Jewish sanctuary, when he describes the venerable son of Onias, the high priest, Simon,—“Who shone as an olive-tree budding forth, and a cypress-tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power. When he went up to the holy altar, he honoured the vesture of holiness; and when he took the portion out of the hands of the priests, he himself stood by the altar, and about him was the ring of his brethren; and as the cedar planted on Mount Libanus, and as branches of palm-trees they stood round about him, and all the sons of Aaron in their glory He stretched forth his hand to make a libation, and offered of the blood of the grape. He poured out, at the foot of the altar, a divine odour, to the most High Prince And all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God And the singers lifted up their voices, and in the great house the sound of sweet melody was increased. Then he lifted up his hands over all the con-

* Cum (Augustin, lib. li. De Lib. Arbitr. c. 10. “Humana autem anima,” &c.) natura hominum ea sit, ut non facile queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater Ecclesia ritus quosdam instituit. Cæremonias item adhibuit, ut mysticas benedictiones, lumina, thymiamata, vestes, aliaque id genus multa ex Apostolica disciplina et traditione, quo et majestas tanti sacrificii commendaretur, et mentes fidelium per hæc visibilia religionis et pietatis signa, ad rerum altissimarum, quæ in hoc sacrificio latent, contemplationem excitarentur.—Sessio xxii. c. 5, Concilii Trident.

gregation of the children of Israel, to give glory to God with his lips, and to glory in his name.”*

IV. PROPRIETY SUGGESTED THEIR ADOPTION BY THE GENTILES.

What was inspired to the Israelites by the spirit of God, decorum suggested to both idolater and Gentile. The Pagan priesthood was scrupulously solicitous to assume a particular kind of garment, when occupied in performing the rites of their superstitious worship, or in sacrificing to their imaginary deities. This is equally attested by the poets and historians of antiquity, as well as by the statues, the paintings, and the medals, which have descended to us from that period, and are faithfully illustrative of the customs of Greeks, Romans, and barbarians.

V. MOTIVES OF THE CHURCH FOR USING THEM.

The instruction which the Church delivers to her pastors, is as beautiful as it is eloquent. In exchanging his ordinary garments for the habit of the sanctuary, she admonishes the priest to express his desire before God of being invested with all these graces requisite for the due performance of his awful ministry. For she assures him that the sacerdotal vestments, as Pope Innocent III. has remarked,† signify those virtues with which the priest of God should be decorated, according to the pious prayer of the psalmist:—“Let thy priest put on justice, and let thy saints exult.” Nor, in these instructions, does she forget the people. She tells them to behold, in the varied ornaments in

* Ecclesiasticus, ch. l. passim. The Protestant Bible enumerates this book amongst the Apocrypha. That it is, however, the genuine and divinely inspired word of God, is demonstrated by the same authority upon which Protestants believe in the inspiration of those books which they place in their Canon of Scripture, namely, the tradition and authority of the Catholic Church. For a vindication of the Catholic Canon of Scripture, see Appendix III. at the end of this work.

† *Myster. Missæ L. ch. x.*

which their pastors, while officiating at the altar, are arrayed, a lively emblem of those several virtues which should adorn each Christian.*

VI. THEY CHARACTERIZE THE ANTIQUITY OF THE CHURCH.

The peculiarities of style in building will help to fix the era in which an edifice was erected; the form of character, together with the material on which it is written, will materially assist the antiquary in detecting the date of the inscription; the costume of a statue, or the accessories of a picture, will serve to ascertain the period when the individual represented flourished, as well as to announce his rank or particular condition. So it is with the Catholic Church; view her

* From the writings of the Fathers, and in those monuments of primitive Christianity which remain, we observe, that from the earliest periods of the Church, the faithful were accustomed to affix a symbolical and spiritual meaning to almost everything employed in the service of religion. Orpheus was painted in the chapels in the catacombs, as an emblem of Christ, who, by the melodious sounds of the Gospel, was to tame the human passions, and draw around him men from every nation. The figure of a fish, or of a dove, upon the tombs of the primitive Christians, is a favourite symbol. Both mystically indicate Christ. The fish, for one amongst other reasons, because its name in Greek—*Ιχθυς*—is composed of the initials of *Ιησους Χριστος Θεου Υιος Σωτηρ*,—"Jesus Christ, the Son of God, the Saviour;" the dove, because Christ was innocence itself, as we have already noticed more at length in Chap. IX. No. 4, and Chap. VII. No. 17. Not only the form in which churches were erected, but their several ornaments, and even the colour of the materials, and of the columns about the altar, were determined and selected on account of some emblematic meaning assigned to them. The works which go under the name of St. Dionysius the Areopagite, but which were certainly written in the fifth century, especially the book on the Celestial Hierarchy, and the treatises on Mystic Theology, afford an interpretation to these symbols. The sacraments themselves were signs or symbols. We cannot therefore be surprised, that although the vestments were, in their original form, nothing more than the common dress of Greece and Rome, at the birth of Christianity, the Church very soon assigned to them appropriate mystic significations. That she does so now, and has done for many centuries, is attested by the very prayers which she directs her ministers to recite when they array themselves in these sacerdotal garments.



The Priest in his Cassock was having his hands before us told -

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under the semblance of a vast and spiritual edifice, the scriptural order of her hierarchy declares that her architect was Christ, whilst his apostles were the builders; the same ancient languages,* which are, and ever have been, used within her almost boundless limits, by men of every age, of divers speech, from every nation of the earth, in administering the sacraments, and while offering up the Eucharistic sacrifice, proclaim what tongues were common to the world at the period of her birth, and have ever been familiar to her upwards from her infancy; while the antiquated fashion of those garments which her ministers put on, when officiating at the altar, not only speaks to us of centuries and centuries gone by, and can alone furnish us with any remnants of the dress of republican or imperial Rome, but announces to us her jealousy, not only of guarding the deposit of faith, but of retaining the use of things in themselves indifferent. From passing these preliminary remarks upon the justness of appropriating a distinctive habit to the Christian priesthood, in which its members may offer up the sacrifice of the new law,—that clean oblation spoken of by Malachias,—we will now proceed to notice separately each article which composes this sacerdotal dress.

VII. WASHING OF HANDS.

Before he robes himself in the sacerdotal vestments, the priest, clad in his cassock, washes the tips of his fingers. It has been invariably the custom, at all times, and in every nation, for the ministers of the altar to wash their hands previously to their offering up sacrifice. The old law expressly commanded this observance.†

* From the days of the Apostles, the Liturgy of the Mass has been celebrated in Greek and in Latin, in Syriac and in Coptic. Since the fourth century it has also been solemnized in Ethiopic and Armenian. For the use of Latin at Mass, see Chap. II.

† Exod. xxx. 18—20.

VIII. FIGURATIVE MEANING.

Though respect alone for the decorum of religion would inspire such a practice, still, however, the Church attaches a spiritual signification to it; and studies to convey to her ministers, by the symbol of exterior ablution, instructions to cleanse the heart by an interior purity, which she teaches them to solicit in a prayer particularly adapted to the purpose:—"Grant," exclaims the priest, while washing his fingers, "Grant to my hands, O Lord, a virtue that shall cleanse away every stain, so that I may be able to serve Thee without impurity of body and of soul."

IX. THE CASSOCK.

The Cassock is common to every order of the clergy, only varying in colour according to the dignity of the wearer. Priests wear black; prelates and bishops, purple; cardinals, scarlet; and the pope, white. Over the cassock is placed the amice.

X. THE AMICE.

The Amice is a piece of fine linen, in the form of an oblong square. The priest rests it for a moment, like a veil, upon the crown of his head; and spreading it upon his shoulders, recites the following prayer:—"Place upon my head, O Lord, the helmet of salvation, that I may be enabled to repel all the fiery darts of the wicked one,"—remembering the exhortation of the apostle:—"Put you on the armour of God, that you may be able to stand against the deceits of the devil, and take unto you the helmet of salvation."* It is not without a mystic signification. The act of resting it for a moment on the head, as well as the prayer which the priest is directed to pronounce on assuming it, render it strikingly allusive to that helmet of salvation with which each Christian warrior should arm

* Ephes. vi. 11, 17.



The First of the Year

by J. H. P. H. H. H.

himself, to extinguish and repel the fiery darts of the wicked one.

XI. ITS FORM.

Formerly, the amice was worn upon the head in the manner of a hood, while vesting, and until the priest arrived before the altar, when it was lowered, and thrown back upon the shoulders, a custom which is still retained by the Capuchin and Dominican friars, as well as in some particular churches on the Continent.

XII. FIGURATIVE MEANING.

By some ecclesiastical writers, the amice has been likened, and not without reason, to the ephod* of the Jewish priesthood; others have assimilated it to the sackcloth of penance which the prophets of the Old Testament so often recommended to the people. The corresponding garment, in the Coptic liturgy of St. Basil, is called Epomis, which is enumerated by Gabriel, patriarch of Alexandria,† and by other ecclesiastical writers of the Eastern Churches,‡ amongst the sacerdotal vestments.

XIII. WHY SO CALLED.

The term “amice” is derived from the Latin verb *amicire*, to cover; being introduced in the eighth century, to cover the neck, which until that period was usually bare.

XIV. THE ALB—ITS FORM AND COLOUR.

To the amice succeeds the Alb, which is an ample linen tunic, and so called from the Latin word *alba*

* Hinc humerale, quod intellige Ephod, apud nos Amictus dicitur, sibi imponit, et illo caput, et collum et humeros, unde et humerale dicitur, cooperit.—Honorius (A.D. 1130) in Gemma Animæ, lib. i. c. 201.

† In Rituali.

‡ Epomis sive amiculum instar Aaronis sacerdotis quem Deus in tabernaculo legali superhumerale amictum esse jussit.—Abusebah, in Tract. de Scien. Ecc. apud Renaudot, tom. i. p. 178.

(white). Long garments were usually worn not merely in the states of ancient Greece, and by the separate nations of the East, but throughout the empire of Rome, and were not peculiar to any certain class of Roman citizens. Some, however, were plain, and made of common stuff, as they were employed for ordinary use; others were more costly, and appropriated to days of religious ceremony, and to state occasions. The priests and Levites, under the Mosaic dispensation, were undistinguished in ordinary life from the rest of society, by any particular garments. They assumed, however, a different and official vesture to distinguish them while discharging the functions of their sacred ministry. This, no doubt, the Church of Christ, along with several other things, borrowed from the synagogue.* The Church has now consecrated the alb, or linen tunic, to the use of her priests, her deacons, and her sub-deacons, who are ministering at the altar.

The lower part of the alb was anciently ornamented with one or several stripes of scarlet attached to it. The number of these stripes affixed peculiar appellations to the tunic. If it had but one, it was denominated "*Albæ Monolores*," or an alb bordered with one stripe; if it had two, "*Dilores*;" if three, "*Trilores*," &c.† From the authority of Anastasius the librarian, in his life of Benedict III., it would appear, that formerly the alb was sometimes fringed with gold, and made of silk; as he informs us, that the king of the Saxons presented to the church of St. Peter at Rome, amongst other magnificent donations, certain albs of this description.‡ A remnant of the scarlet border is still preserved by some of the religious orders, who trim the bottom and the sleeve-cuffs of the alb with lace, under which they attach scarlet silk.§ Not very many years ago the custom

* Thomasinus, *De Nova et Veteri Ecclesiæ Disciplina*, vol. i. p. 367.

† Vopiscus, in *Aureliano*, *Script. Hist. August.* t. ii.

‡ Anastasius *Bibliothecarius*, tom. i. p. 338.

§ Pelliccia, vol. i. p. 226.

of contracting the alb, by plaiting it in long folds, was introduced, and is still observed.

This long linen garment, which is called alb in the Latin or Western Church, is also used amongst the Oriental Christians, by priests, deacons, and sub-deacons, in the celebration of mass. By the Greeks it is denominated *χιτωνιον* ;* by the Syrians, “Koutivo;”† and by the Arabs, “Tunia,”‡ and is always white. Amongst the seven sacerdotal vestments used in the Coptic liturgy of St. Basil, it is particularly enumerated by Abusebah, who observes, that the alb appropriated to the use of the bishop should be edged with a rich border.§ The perfect resemblance of the Greek to the Latin alb may be observed by a view of those plates which we have given in this chapter, in illustration of the Greek vestments.||

XV. FIGURATIVE MEANING.

This long and snow-white garment which envelopes the whole person of the wearer, is beautifully emblematic of that stainless candour and purity of soul which should shine, in a conspicuous manner, in all those who officiate around the altar, where the Lamb without spot is immolated. The priest, therefore, very appropriately says the following prayer in putting on the alb :—“Cleanse me, O Lord, and purify my soul, that sprinkled with the blood of the Lamb, it may be

* Renaudot, tom. i. p. 178.

† Ibid. tom. ii. p. 54.

‡ Ibid.

§ Camisia sive Alba quæ, si fuerit episcopus, limbo ad summum pretioso prætextetur ; secus, eo carebit.—Abusebah in Tract. de Scient. Eccles. apud Renaudot, tom. i. p. 178.

|| The fourth Council of Carthage (398) decreed that the deacon should use the Alb only during the oblation, or the lecture. “Ut diaconus tempore oblationis tantum vel lectionis Alba utatur.”—Can. xli. Concil. Gen. apud Labbeum, tom. ii. p. 120. This long white linen tunic may be observed as one of the vestments with which bishops, priests, and other ministers of the altar are arrayed, in the Mosaics of the old churches at Rome, and in the illuminations of MSS. and other monuments of ecclesiastical antiquity we have in our libraries and venerable cathedrals.

fitted for eternal felicity ;”—where the blessed are for ever clothed in robes of white, standing before the throne of God, and serving him day and night in his temple.*

The priest now confines the alb with the girdle.

XVI., XVII. THE GIRDLE—ITS ANCIENT FORM.

It is in more modern times only that the girdle has been generally made like a cord ; anciently it was flat and broad ; and whilst it wore the appearance, was indiscriminately denominated by the terms of belt and zone, as well as girdle. It was not always white, but varied in its colours, and not unfrequently was woven of gold, and richly decorated with embroidery, and studded with precious stones, as may be gathered from various authorities.†

XVIII. MENTIONED IN SCRIPTURE.

In several parts of the holy Scripture, mention is made of the girdle. The prophet Isaias, speaking of the Messiah, pronounces of him ;—“ Justice shall be the girdle of his loins, and faith the girdle of his reins.”‡ Christ, while preaching to his disciples, thus exhorted them :—“ Let your loins be girt, and lamps be burning in your hands.”§ St. Paul, in admonishing the Ephesians to take unto themselves the armour of God, instructs them to “ stand, having your loins girt about with truth.”||

* Apoc. vii.

† The bishop Riculphus bequeathed to his see five zones, four of which were ornamented with gold, and embossed with jewels ; the remaining one was simply of gold.—Georgius, de Lit. Romani Pontificis, tom. i. p. 142. Among other legacies which Falco Vigiliensis made to the church of St. Margaret, was a zone of crimson silk.—Ughel. tom. vii. p. 1275. The antiquity of this article among the sacerdotal vestments, is evident by the devotion with which the people emulously strove to kiss the girdle of the Roman pontiff St. Gregory the Great, according to John the Deacon, who wrote his life.

‡ Isaias xi. 5.

§ St. Luke xii. 35.

|| Ephes. vi. 14.



XIX. FIGURATIVE MEANING.

The girdle, therefore, is very appropriately made a portion of the ceremonial attire belonging to the sanctuary, and is eloquently emblematical of that chastity and unsullied purity, with which both priest and people should anxiously endeavour to array themselves, before they dare to pass the threshold of a temple sacred to the Lord of spotless holiness; *—"Gird," says the minister as he binds it on, "gird my reins, O Lord, with the girdle of purity; extinguish in my heart the fire of concupiscence; and may the flames of thy holy love consume every earthly affection, everything therein that is unworthy of thee."

The zone or girdle with which the priest girds himself round the waist, over the alb, is noticed in all the Greek and Oriental liturgies.†

Having finished the above prayer, the priest affixes, just above the wrist of his left arm, an ornament which is called the Maniple.

XX., XXI. THE MANIPLE—ITS ANCIENT FORM AND USE.

Originally the maniple was a narrow strip of linen, suspended from the left arm to cleanse away the perspiration from the face and brow, occasioned by the heat

* From the girdle used by the pope at the celebration of Mass, hangs, on the left side, an ornament called the Succinctorium, which somewhat resembles a small maniple.—Georgius, *De Liturgia Rom. Pontificis*, tom. i. p. 146. This vestment, peculiar amongst us to the sovereign pontiff, corresponds to a similar appendage appropriated to bishops and dignified ecclesiastics of the Greek rite, and denominated *επιγονάτιον*. Balsamon (A.D. 1180) observes that the epigonation is considered by the Greek Church to typify the napkin with which our blessed Redeemer girded himself at the last supper, when he washed the feet of his disciples. At present it is ornamented with the cross, or more usually bears the head of our Saviour either painted or wrought in embroidery upon it (Goar, *Euchologium Græcorum*, p. 111), as may be observed by inspecting our plates of the Greek prelates.

† Goar, *Ad Euchol. Græc.* p. 111. Renaudot, tom. i. p. 55; tom. ii. p. 178.

of the weather, or the fatigue and labours of the ministry; and it supplied the place, and was used for all the purposes, of the modern pocket-handkerchief.

XXII. HOW GRADUALLY CHANGED.

Gradually, however, it received embellishments: first of all it was bordered by a fringe; then decorated with needle-work; till at length, it became too precious to be employed for its original purpose. But although it ceased to be used as a handkerchief, it was retained for an ornament to which could be appropriately attached a spiritual meaning. A little later, from being made of linen, it began to resemble in colour, and to be composed of the same splendid materials of which the chasuble was formed;* and we find that, about the eighth century, it was enumerated among the sacerdotal vestments.†

XXIII. ITS FIGURE AND SIGNIFICATION.

Its ancient service is not, by any means, forgotten amid the ornaments which decorate it: but in the accompanying prayer is happily alluded to, in order to afford a useful, no less than a pious and consoling admonition to the priest, that he should bear the evils of this life, and endure the toils and anxious labours

* It even came to be esteemed a badge of honour and distinction about the sixth century, when John, archbishop of Ravenna, referred the urgent solicitations of his minor clergy to Pope St. Gregory the Great, in order to obtain his permission to wear, in imitation of the clergy at Rome, the maniple while waiting on their archbishop. The Roman pontiff yielded to this prayer, but restricted his favour to the first deacons only of the church at Ravenna.—*Epist. liv. Greg. ad Joan. Episc. Ravennatum*, lib. ii. During the ninth century, it was an ornament common both to priests and deacons without distinction (*Pelliccia*, vol. i. p. 229), and after the eleventh century, its use was extended to sub-deacons (*ibid.*), to whom it was now delivered at the time of their ordination, as the emblem of their order and their ministerial office (*Cæremoniale Episc.*). It would appear from the illuminations of ancient MSS. and Missals, that formerly it was of the same breadth, and was not widened, as now, at its extremities.

† *Bona, Rerum Liturgicarum*, vol. ii. p. 226, No. 5.



of his ministry, with the anticipation of a certain and eternal recompense. It is on this account, that the Church directs her ministers to recite the following prayer as they assume this ornament:—"O Lord, may I be found worthy to bear the maniple of sorrow and affliction, that I may reap with joy the reward of my labours." Among the Orientals the maniple is not worn; but over the sleeves of the alb they draw a pair of long cuffs, which reach from the wrist half-way up to the elbow, and are commonly made of crimson silk embroidered with gold. These cuffs are somewhat like our old English apparels, and are called *επιμανικια*,* sleeve-pieces, by the Greeks, who not unfrequently ornament them like the Epigonation with the head of our Saviour, which the prelate holds out to such as approach him, to be kissed by them. The introduction of this custom was owing to the zeal of the Greek Church to propagate amongst the people a due respect for holy images.†

XXIV., XXV. THE STOLE—ITS ANCIENT NAME.

The stole was, during the first eight centuries, almost invariably called the "Orarium," from the use to which it was applied of wiping the face, as well as shrouding it, according to the Latin "*ora*" (face).

XXVI. FORM.

It was an oblong piece of fine linen spread about the shoulders, not unlike in shape, and worn in a fashion similar to that of the modern female scarf, and resembled the veil, which, in solemn high masses, is worn by the sub-deacon while holding the patena; or by the priest whenever he gives benediction with the blessed sacrament.

* Goar, in *Notis ad Liturgiam Sancti Joannis Chrysostomi*, No. xii. p. 111.

† Id. *ibid*.

XXVII. USE.

At an early period of the Church, it was employed to serve in place of a handkerchief,* especially by those whose office obliged them to speak or minister much in public: and preceded the maniple for such a purpose.

XXVIII. HOW ORNAMENTED FORMERLY.

By degrees the stole received a variety of ornaments: it was bordered with a stripe of purple round its hem; some embroidery was added to it; and at last it became so covered with these gradual embellishments as to render it too splendid, and much too costly, not to say unfit, to answer its original design. It was then that a narrow piece of linen, called the maniple, from its being fastened to the wrist, was substituted in the place of the orarium. The maniple, however, in its turn, as we have before observed, became transformed in precisely the same manner, into a mere ornamental portion of the priestly habit.

XXIX. WHAT THE CLASSIC GREEK STOLE WAS.

The word "stole" is Greek—*στολή*—and was employed by profane writers to signify generally every kind of cloak or upper garment, whether worn by man or woman; but, like its English synonyme, was more usually employed to designate a female habit. As the linen scarf, worn around the neck to serve the purpose of a handkerchief, was likewise spread, in time of prayer, over the shoulders, and fell around the body like a female's mantle, it afterwards exchanged the

* Profane writers have used the word "orarium" under the same signification. Vopiscus, in his life of Aurelianus, mentions that the emperor distributed handkerchiefs to the populace of Rome, and says:—"Oraria dedit populo Romano, quibus uteretur populus ad favorem."

denomination of orarium,* for stole, and is now known by this latter term.



A female at prayer, veiled with the stola or orarium. This figure is painted on the wall of the fourth chamber in the cemetery of Callistus, on the Appian Way.—See Bottari, *Roma Sotterranea*, tom. ii. tav. lxxii.

That the modern stole differs from the ancient orarium, will cease to awaken our surprise, when we compare the abridgments which have successively

* By some the word “orarium” is derived from the Latin “orare,” to pray—as it is a robe which the primitive Christians invariably wore during the time of public prayer; and with which the female portion could veil their heads according to the admonition of St. Paul (1 Cor. xi. 5). The paintings of the catacombs, and the ancient mosaics of the churches of Rome, favour the supposition.

taken place in this garment, with those curtailments which have been similarly practised upon articles of a more recent period. The cuirass, which once encompassed the whole breast of the warrior, is now reduced to the almost insignificant gorget; and such have been the diminutions of those pieces of armour, which protected the shoulders, that they have dwindled into the modern epaulet, which from being a defensive article of dress, manufactured of steel or iron, and considered by every soldier as a necessary defensive part of his accoutrements, has been transformed into an ornament of the lightest and most fragile texture, and is employed to designate the rank of the military or naval officer.

XXX. WHAT THE EDGINGS OF LACE ON THE STOLE
WERE ORIGINALLY.

It was a custom which universally prevailed amongst the ancient Romans, to ornament every kind of garment with stripes of cloth, and fringes of a purple colour.* The stripes were called "Latus-clavus," if broad; and "Angustus-clavus," if narrow. The breadth of this ornament was commensurate with the rank and dignity of the wearer. The Orarium, therefore, had its purple fringe and border. When contracted in its dimensions, those ornaments were retained as marks of honour; while the plain linen portions were cut away in such a manner, that we have the modern stole in the form of a band, or collar, which surrounds the neck, and falls down below the knees on both sides of the body.

* Rubenius, De Re Vestiaria.



A figure from the fresco-paintings of the Catacombs, clad in a tunic which is ornamented with those stripes of purple cloth, called "Clavi." (See Aringhi, *Roma Subterranea*, tom. ii. p. 104.)

Before the use of the tunic called "Colobium," and the later privilege of wearing the dalmatic, were accorded to the deacons in general, the stole was the emblem of their order.* This may be evidenced,

* Formerly the deacon wore his stole, or as it was anciently called "Orarium," floating down and suspended from his left shoulder.



A Bishop in the act of blessing, attended by a Deacon who wears the stole hanging from the left shoulder. These figures are taken from an ancient pontifical of the ninth century. (See D'Agincourt, pl. 37.)

This ancient rite is noticed, and the reason for it is assigned by the fourth Council of Toledo (A.D. 633). *Unum igitur orarium oportet Levitam gestare in sinistro humero, propter quod orat, id est, prædi-*

amongst other proofs of the ancient mosaic which adorns the tribune of St. Laurence, in Rome. In it that St. Stephen, are represented with wings, and flowing from their shoulders to which St. John Chrysostom alludes when he mentions that the angels in their holy office, during the celebration of the Mass, appear to move as if they were wings expanded in the same peculiar

cat.—Concil. Gen. tom. i. p. 1511. The use of the orarium or stole was prohibited for deacons and such as were attached to some privileged church, the use of the dalmatic was granted, yet it appears that it was not until several centuries had elapsed, that this latter vestment was generally employed. This we may collect from various ecclesiastical pictorial monuments which exemplify the manner in which the deacon anciently wore the orarium upon the left shoulder, at the same time that they exhibit proofs of the more recent introduction of the dalmatic into universal use. In the pontifical, which is now in the Minerva Library at Rome, and once belonged to Landolfe, Bishop of Capua, in the ninth century, there are several illuminations illustrative of the ceremonies of the ordinations. The figure of the deacon in these paintings is always represented in an ample and ornamented alb, with the orarium or stole descending from the left shoulder. (See D'Agincourt, *Histoire de l'Art*, tom. iv. pl. xxxvii.) Towards the commencement, however, of the tenth century, the dalmatic seems to have been everywhere adopted as the officiating vestment of the deacon. (See the woodcut at No. xlvi. of this chapter.)

* Ἐπίστατε τὴν πνευματικὴν εὐφροσύνην οἱ ταύτης γενοσάμενοι, καὶ μεμνημένοι τῶν φρικτῶν μυστηρίων, καὶ τῶν λειτουργιῶν τῆς θείας λειτουργίας, τῶν μμουνμένων τὰς τῶν ἀγγέλων πτέρυγας, ταῖς λεπταῖς ὀθόνας ἐπὶ τῶν ἀριστέρων ὤμων κεκείμεναι, καὶ ἐν τῇ ἐκκλησίᾳ προστρέχόντων.—Hom. xxxvii. De Filio Prodigio. When vesting themselves for Mass, the bishop lets his stole hang straight down from around his neck on the right and left; the priest crosses it over his breast; and the deacon wears it resting on the left shoulder, transversely uniting itself, like a belt, under the right arm. The stole may be seen on all the monumental effigies of bishops pontifically vested in our old cathedrals; and it should be remarked that it is not crossed upon the breast, but always falls parallel, just as it is worn at the present day by prelates. It is usually fringed, but does not expand so much at its extremities as the modern stole.

to the ministers of the altar, it ceased to be made of linen, but was composed of the same materials as the chasuble, or upper garment. As in the Latin, so in the Greek and Oriental Churches, the stole is a very conspicuous ornament amongst the vestments peculiar to the higher ministers of the altar.



This figure exhibits a Greek deacon, vested, as was anciently the manner in the Latin Church, with regard to the stole, and is still continued amongst the Greeks and Orientals.

It is mentioned in all their liturgies. In the Greek rite, the stole assigned to the priest is carefully distinguished from the one allotted to the deacon, not only by a difference of appellation, but by the manner in which both are severally worn. The sacerdotal stole is termed *Επιτραχηλιον*, and put round the neck;* the deacon's stole continues, as anciently, to be termed *Ωραριον*. It has inscribed upon it, in three several places, the word *ἅγιος*, or holy, and is cast over the left shoulder, from which it hangs unconfined both

* It may be distinctly seen in our plates of the Greek vestments in this chapter.

before and behind,* except at communion, when it is folded in the form of a cross upon the breast, and its extremities are bound round the waist.† The Syrian liturgy denominates the stole by the term *Ouroro*; the Coptic gives it the same appellation by which it is designated by the Greeks.‡

XXXI. ITS SPIRITUAL MEANING.

The mystic signification which the Church attaches to this portion of the sacerdotal vestments, is beautifully expressed in the words of the prayer which the priest is directed by her to recite, when he puts it on:—"Restore to me, O Lord, the robe of immortality, which was forfeited by the prevarication of our first parents, and though unworthy to celebrate so august a mystery, grant that I may attain to everlasting glory."

XXXII. THE CHASUBLE.

The sixth and last garment which the priest, who is about to offer up the holy sacrifice of the Mass, puts on, is called the chasuble, from the Latin word *casubula* or *casula*.

XXXIII. ITS FORM.

This upper vestment descends both before and behind, some way down the person of the wearer. In England, France, and Belgium, a cross is marked upon the back; whilst in Italy, and through other quarters of the Catholic world, it is more generally affixed upon the front part.

* Goar, Euchol. Græc. p. 59.

† Goar, *ibid.* p. 147.

‡ Renaudot, tom. ii. p. 54.



Order of the Holy Spirit.

The Priest vested and taking up the Chalice
is about proceeding to the altar. The present form of the Chalice
London Printed for C. Dolman 1851



A male figure in the act of prayer ; taken from a fresco-painting in one of the chambers in the Catacombs. (See Aringhi, *Roma Subterranea*, tom. ii. p. 104.)

The garment is the ancient pænula, which was the original of the vestment now called chasuble, and exhibits its ancient form. It is marked with the *Clavus*.

XXXIV. THE VESTMENTS OF THE JEWISH PRIESTHOOD.

Amongst the vestments which were assigned by the Almighty to the Jewish priesthood, when employed in sacrificing, we discover a garment corresponding to our chasuble, in the “Tunic of the Ephod all of violet, in the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the outmost parts of garments.”*

XXXV. ORIGIN OF THE CHASUBLE.

The chasuble derives its origin from a species of cloak which, amongst the ancient Romans, was called pænula, and is supposed, by many commentators on

* Exodus xxviii. 31, 32.

the Scriptures, to be the same kind of mantle mentioned by St. Paul, in his second epistle to Timothy, who is instructed by the apostle to bring along with him "the cloak that was left at Troas with Carpus."* The toga, which possesses so much historical celebrity, was a majestic but cumbersome species of habiliment; and began to fall into disuse as early as the time of Augustus. That emperor frequently expressed his regret upon the subject; and by the promulgation of a law, ordaining that every senator who appeared in public, should be arrayed in the toga, endeavoured, but in vain, to rescue the garment peculiar to the Roman people,† from that neglect into which it was rapidly declining. To the toga was substituted the *pænula*, which, in shape, was perfectly circular, with an aperture in the middle, to admit the head, while it muffled the arms and entire person of the wearer; and precisely such was the chasuble worn by the priest at Mass, during more than one thousand years. The toga resembled the segment of a circle, and usually left the right arm uncovered and at liberty.‡ There were two kinds of *pænulæ*; the more ancient one was short and narrow, and usually reserved for travelling; the other descended to the feet, and was very ample, and became the ordinary, and at first the distinctive, habit of the senatorian order; but, in process of time, was assumed by every person of respectability throughout the Roman empire. From this, and not from the toga, nor the shorter *pænula*, is derived our chasuble.

XXXVI. PRESENT FORM AMONG THE GREEKS.

In the Greek Church, this vestment still retains its ancient form of a large round mantle, which covers the whole figure, and not unfrequently is starred all over with a multitude of small crosses.§

* 2 Tim. iv. 13.

† *Gens togata*.—Virgilius.

‡ See *Le Costume des Peuples de l'Antiquité prouvé par les Monumens*, par André Lens, liv. v. c. ii. p. 247.

§ As may be observed in the plate representing a Greek prelate blessing the people, at No. xlii. of this chapter.

XXXVII. ONCE COMMONLY WORN BY LAICS AND ECCLESIASTICS.

Up to the sixth century, the *pænula* was a civic habit, and worn, without discrimination, by laymen and ecclesiastics. But after the fashion of the age had invented some other vesture which superseded in its turn the *pænula* or *chasuble*, it continued unaltered in its form amongst the clergy, and was, in fine, employed by them as indicative of their order in society.

XXXVIII. THEN BY ECCLESIASTICS ONLY.

After the use of the *chasuble* was laid aside by the secular portion of the community, and was retained by those alone who were dedicated to the service of the altar, still this garment was not exclusively reserved for the solemnization of the sacred mysteries, but was worn in common life by ecclesiastics for many years afterwards.

XXXIX. USE OF IT RESTRICTED TO THE SANCTUARY.

A distinction, however, seems to have obtained, respecting its use within the sanctuary, towards the closing of the sixth century; for we find that at the third Council of Toledo, celebrated in the year 589, it was ordained, that, in restoring degraded ecclesiastics to their former dignity,—“If a bishop, he was to receive the stole, the ring, and crosier: if a priest, the stole and *chasuble*: and if a deacon, the stole and alb.” For a thousand years, the *chasuble* has been assigned to the priest, at the time of ordination, as the habit peculiar to his order, when about to offer up the holy Eucharistic sacrifice.*

XL. THE CROSS SUPPLANTED THE LATUS-CLAVUS.

The ancient Romans, as it was observed when speaking of the stole, were accustomed to ornament their garments with scarlet stripes, which were either composed of pieces of linen tinged with that colour and

* See the Sacramentary of Senlis, written in 880; now preserved in the library of St. Geneviève, at Paris.—Le Brun, tom. i. p. 53.

sewed on, or were interwoven with the material itself. With such stripes they were particularly careful to adorn the *pænula*, or outward garment, as thus the importance or dignity of the wearer was more especially discernible. Amongst those ancient monuments still existing, which belong to, or so eminently serve to illustrate, the manners, civil as well as religious, of the early Christians, there are various examples of this custom. In the fresco-paintings which adorn the catacombs at Rome, may be seen several figures with their hands uplifted in the act of prayer, clad in the *pænula*, on which is marked the *Latus-clavus*, or stripe of scarlet.*

XLI. WHY CURTAILED.

The graceful amplitude of her fine old chasuble, the shape of which the Church had borrowed from the *pænula*, or Roman dress of ceremony, when the toga fell into disuse, never produced any inconvenience to the movements of the sacrificing priest, not merely for the reason that a sufficient number of assistants stood perpetually about his person to arrange and lift up the skirts of this outer vestment, according to circumstances,† but because the cloth of which it used to be made was always so thin and limp as to fall in light and easy folds upon the wearer. When, therefore, the celebration of the Liturgy, or Mass, became more frequent, and the priest every day offered up the holy sacrifice unattended by a deacon and a crowd of other ministers, he experienced no inconvenience from the chasuble, though it formed, when extended out,

* See the figure at p. 437.

† Traces of this are still discernible. At High Mass the deacon and sub-deacon continue to take hold on the border of, and sometimes slightly elevate, the chasuble of the celebrant, whenever he performs such ceremonies as require the movement of the arms to be uncumbered; and which, at the period when the chasuble was circular, would have rendered necessary the attendance of some minister to gather up and sustain the ample folds of his vestment. Bishops to this day do not put on the maniple till after the "Confiteor," because it was then that the assistants anciently gathered up and arranged the borders of the encircling chasuble upon the shoulders, preparatory to the bishop's ascending the steps of the altar.

almost a circle unbroken by any side opening, and fell round the body in such a manner as completely to envelope it.* But towards the end of the sixteenth century stuffs of a much thicker web, and therefore not so easily bent into soft folds, were employed for vestments. Before, therefore, the hands and arms could be at liberty, it was requisite, either that some one should hold it elevated, or that it should be gathered up and



Form of the ancient chasuble observable in old monuments. The present figure is copied from the sepulchral effigy of Bishop Simon, in Exeter cathedral. (See Britton's *Exeter Cathedral*, p. 128.)

* This may be seen in the plates of the Greek pontiffs, who still retain the ancient form of the chasuble.

folded on both sides above the shoulder. To adjust in this way a chasuble of heavy damask, or of cloth with thick embroidery and ornament, was almost impossible. As a remedy to the inconvenience, it was gradually abridged of its flowing and majestic circular dimensions, and cut so as to assume the form it naturally took when supported by an attendant minister, or collected and gathered on the shoulders of the celebrant.*

XLII. TRACES OF ITS ANCIENT FORM.

Evident traces of this sacerdotal habit, fashioned according to its uncurtailed and ancient form, may be easily discerned on those antique statues of priests and bishops, reclining upon the beautiful but mutilated tombs, as well as in the figures on those storied windows which decorate almost every cathedral or parish church throughout the kingdom, and so eloquently attest the magnificence of former days, and supply such splendid and most authentic vouchers for the success with which the arts were cultivated by Englishmen before the change of religion, miscalled the Reformation.†

* The chasuble, during much more than a thousand years, retained its amplitude : for, up to the sixteenth century, it still continued unabridged, and without any incision ; and at the present moment retains its ancient form in the Greek and Eastern Churches. In some particular places in France and on the continent, the chasuble in its ancient form is preserved as a monument of antiquity, and used on certain festivals.—Le Brun, tom. i. p. 52.

† The nursing mother of the fine arts, is undoubtedly the Catholic religion ; and unless she had been banished from this island, precisely at the time when sculpture and painting were emancipating themselves from the trammels of ignorance and barbarism, the British school of art would, at this day, have been pre-eminent, and have produced works to rival the glorious wonders of Italy herself. This is not an idle boast, dictated by the spirit of an overweening patriotism. It is suggested by a review of our national literature, which exhibits such splendid coruscations of all those higher mental powers—fervid and poetic imagination—felicitous invention—pathos—loftiness of soul—a feeling exquisitely alive to all those various charms of inanimate or animated nature—endowments which are requisite to constitute a people that shall be capable either of appreciating what is grand and beautiful in architecture, sculpture, and painting ; or of producing it and giving to sublime ideas, to “airy nothing, a local habitation and a name,” in colours or in marble. The land which produced such artists with the pen as Shakspeare and Milton, surely may furnish others equally

Two interesting works, the "Regal and Ecclesiastical Antiquities," by Strutt, and the "Cathedral

excellent with the chisel and the pencil. It is suggested by those magnificent cathedrals which adorn the country, and while they extort the admiration of foreigners, by their impressive style of architecture, by the profusion of their sculptures, and the richness of their painted glass, attest the capabilities of native English genius, and the effects of ancient piety. It is a memorable circumstance, not generally known, as Flaxman in his "Lectures on Sculpture," remarks, that "England was almost the first, on the revival of the arts, to cultivate sculpture, and that we possess some of the earliest and finest specimens of the art."—"Sculpture," observes the same writer, "continued to be practised in this country, with such zeal and success, that in the reign of Henry III. efforts were made deserving our respect and attention even at this day. It is very remarkable that Wells cathedral, the sculpture upon the west front of which presents the noblest, and most useful, and most interesting subjects possible to be chosen, was finished about two years after the birth of Cimabue, the restorer of painting in Italy; and the work was going on at the same time that Nicola Pisano, the Italian restorer of sculpture, exercised the art in his own country. It was also finished forty-six years before the cathedral of Amiens, and thirty-six years before the cathedral of Orvieto was begun; and it seems to be the first specimen of such magnificent and varied sculpture united in a series of sacred history, that is to be found in western Europe" (p. 16). "The long and prosperous reign of Edward III. was as favourable to literature and liberal arts, as to the political and commercial interests of the country. So general were painting, architecture, and sculpture encouraged and employed, that besides the buildings raised in this reign, few sacred edifices existed which did not receive additions and decorations. The richness, novelty, and beauty of architecture may be seen in York and Gloucester cathedrals, and many of our other churches. Besides the extraordinary fancy displayed in various intricate and diversified figures which form the mullions of windows, they were occasionally enriched with a profusion of foliage and historical sculpture equally surprising for beauty and novelty" (p. 18). Speaking of the monument of Richard Beauchamp, Earl of Warwick, in St. Mary's church at Warwick, which is composed of one large and several small gilt bronze statues standing on niches, supporting canopies over them (see Gough's *Sepulchral Monuments*, vol. ii.), the same eminent sculptor says:—"The figures are so natural and graceful, the architecture so rich and delicate, that they are excelled by nothing done in Italy of the same kind at this time, although Donatelli and Ghiberti were living when this tomb was executed, in the year 1439" (p. 22). Referring to the iconoclastic fury which maddened the lustful and tyrannical Henry VIII., the regal baby Edward VI., and ambitious Somerset, the pillars of England's modern Sect, Flaxman observes:—"The commands for destroying sacred painting and sculpture effectually prevented the artist from

Antiquities of England," by Britton, as well as those illuminations which accompany ancient manuscripts,

suffering his mind to rise, in the contemplation or execution of any sublime efforts ; as he dreaded a prison or the stake, and reduced him in future to the miserable mimicry of monstrous fashions, or drudgery in the lowest mechanism of his profession" (p.28); "so that when the liberal art had been extinguished amongst the natives, it was found necessary to engage celebrated artists from other countries."

With these facts before him, who can help compassionating the prejudices and puerility of certain weak, but book-learned men, who draw a circle round the globe, beyond which they dogmatically assert that the fine arts cannot flourish ; and as they pretend that this zone of the beautiful which girdles the paradise of genius, passes through the fiftieth degree of latitude, point to England as necessarily existing in the desert. Alas for systems ! It is a fact well authenticated, that to Great Britain is Europe principally indebted for a new and splendid era in the arts, and their emancipation from that ignorance, deformity, and affectation, to which they had been subjected by Bernini and his followers in Italy, and his imitators in northern Europe, the French school. This is attested, not by native, but by the most eminent foreign writers on the fine arts,—Cicognara, in his *Storia della Scultura*, and Missirini, in his *Vita di Canova*,—men who are as competent as they are impartial in delivering their opinion. It was by following the directions of Gavin Hamilton, in studying perfect and elegant nature, and the ideal beauty stamped on works of Grecian art, that Canova, notwithstanding the sneers and the opposition of every other artist in Rome at the time, whether native or foreigner, succeeded in producing a new and chastened style in Italy and Europe (*Vita di Canova da Missirini*, pp. 39—42, 53, 54) ; while our Flaxman, by his inimitable designs in illustration of Homer, Hesiod, the Greek tragedians, and of Dante, very much contributed to achieve this glorious revolution in the arts. These designs have procured for our countryman the admiration of all Europe, and extorted from artists in every country the admission that he has approached one of the nearest to the ancient Greeks, and have earned for him the title of "the classic Flaxman." These facts demonstrate that Great Britain does possess native talent, which, if heartened forwards by a patronizing Church, such as the Catholic is, and always has been, would place her as a nation amongst the very first in Europe, for her cultivation and perfection in the arts.

Some time after penning this note, the author was gratified on discovering how precisely his opinion on this subject coincided with that of the eloquent and sensible Denina, who remarks :—"Fù molto bene osservato che l'Inghilterra, produttrice insigne di tante egregie manufatture, e d'ingegni in ogni sorta di scienze sublimissimi, non produsse però pittori nè in numero molti, nè di qualità eccellenti : perciocchè quando le arti s'andarono propagando dall' Italia nelle province settentrionali, già s'era in quell' isola abolito il pubblico culto delle immagini,



*A Greek Priest vested in the Phetion or Chasuble
which is authorized to wear the shoulders*

Engraved for C. Dolman 1851.

will supply a large variety of examples.* The vestments and ceremonies of the Mass, as celebrated at the present day according to the Greek rite, will exhibit the chasuble in its primitive form, and exemplify the manner in which its ample and graceful folds were adjusted upon the shoulders of the celebrant.†

XLIII. MEANING OF ITS SEVERAL NAMES.

Our English term chasuble for this vestment, is derived, as we just now remarked, from the Latin *casubula* or *casula*, which signifies a small dwelling. Such a name was affixed to this garment on account of its fulness, and because it encircles the whole of the person, and thus constitutes, as it were, a shed or covering for the entire figure. It is as frequently denominated *planeta*, an appellation borrowed from the Greek *πλανητη*—and which likewise bears a reference to its circling amplitude, and so forcibly expresses the wideness of its dimensions; for the word originally signifies anything that is circuitous or wandering.

XLIV. ITS FIGURATIVE SIGNIFICATION.

More than one spiritual meaning has been attached

onde si tolse ai genj nati al disegno e l'opportunità d'imparare, e lo stimolo del guadagno e della gloria per applicarvi. Al contrario, in Italia il numero così de' pittori, come degli altri artisti, fù grandissimo: perocchè nel primo risorgimento della pittura non solamente vi era comunissima e grande la divozione alle sacre immagini, ma fors' anche perchè i frati trovando la pietà de' popoli specialmente nelle città libere, più disposta che altrove a secondare le loro idee, ebbero agio grandissimo d'impiegar l'opera de' primi ristoratori del disegno ad innalzar fabbriche, a storiare e dipigner, or le tavole per gli altari, or le mura, e le volte delle chiese, de' chiostri, de' capitoli, e de' refettorj: e la riuscita de' primi die di animo ed impulso agli altri di coltivare le stesse arti."—Delle Rivoluzioni d'Italia di Carlo Denina, vol. iii. l. xii. c. vi. p. 402.

* See plate xxiv. in Britton's *Canterbury*, plate xx. in his *Exeter*, plate xxvi. in his *York*, and plates i. and ii. of monuments in his *Salisbury Cathedral*. One of these latter monumental effigies is highly curious, as it proves that anciently in England, the cross was sometimes affixed to the fore, instead of the hind part of the chasuble, as it still continues to be, throughout Italy, and in various parts of the continent.

† See the accompanying plates of the Greek vestments.

by ecclesiastical writers to the chasuble. Our countryman Alcuin, who flourished about the year 800, regards it as emblematical of charity, for, as this virtue covers a multitude of sins, it is happily figured by the chasuble, which encircles the entire person of the priest. It is likewise said by St. Germanus, to represent the purple garment which the soldiers threw around our blessed Redeemer when he was going to immolate himself a sacrifice for man upon the cross; and is therefore very properly assumed by the priest when about to reiterate that sacrifice, and make an unbloody commemoration of the bloody passion of our Lord, and show forth his death.

Marked as it is with the sign of the cross, the chasuble is likewise said to express the yoke of obedience, which is rendered so agreeable to the truly pious Christian, by his fervent love of God; and to signify the burden of the law, which becomes so light when carried with the proper spirit, and for the sake of him who thus entreats us:—"Take up my yoke upon you; for my yoke is sweet, and my burden is light.*

XLV. PRAYER AT PUTTING IT ON.

The latter signification is more immediately referred to in the prayer which the priest is directed by the Church to recite while he puts on the chasuble:—"O Lord, thou hast declared, that thy yoke is sweet and thy burden light, grant that I may carry that which thou dost now impose upon my shoulders, in such a manner as to merit thy grace."

* St. Matt. xi. 30.

THE DALMATIC.



The abbot Elfnoth presenting a book to the monastery of St. Augustin at Canterbury, with a deacon, vested in the dalmatic, supporting his crosier. From a manuscript of the tenth century now preserved in the Harleian library, in the British Museum.*

* The figure of the abbot will illustrate what we have said concerning bishops wearing the dalmatic under the chasuble, p. 449. It would appear that Elfnoth was a mitred abbot, and consequently was vested like a prelate of the Church. From No. 2908, of the Harleian manuscripts in the British Museum.

XLVI. THE DALMATIC.

The dalmatic is a vestment worn by the deacon, whilst ministering at High Mass.

XLVII. ITS FORM.

It is a long robe, open on each side, and differs from the chasuble by having a species of wide sleeve, and instead of being marked on the back with the cross, which superseded the senatorial *Latus-clavus*, is ornamented with two stripes that were originally the *Angustus-clavus*, worn upon their garments by the less dignified amongst the ancient Roman people.

XLVIII. ORIGIN OF ITS NAME.

It derives its name from Dalmatia,* the nation that invented it; and was originally a vest peculiar to the regal power; and, as such, became adopted, and was used in public, by several among the Roman emperors.†

In the earliest ages of the Church, the deacons wore a garment called *colobium*, a kind of tight narrow tunic, with very short sleeves, and which, in the times of the Roman republic, was worn by the more substantial citizens,‡ but afterwards became a senatorial robe.§

XLIX. WHEN ASSIGNED TO DEACONS.

In the reign of Constantine, the pontiff St. Sylvester conceded to the deacons of the Roman Church, the use of the dalmatic on particular solemnities, a privi-

* *Dalmatia vestis primum in Dalmatia provincia Græciæ texta, est tunica sacerdotalis candida, cum clavis ex purpura.*—S. Isidorus, lib. xix. Origen, c. xxi.

† Lampridius, p. 139.

‡ Vide Servium in iv. *Æneid*.

§ Cod. Theodos. lib. xiv. tit. 10. The form of the Latin *colobium* is still preserved in the *saccos* worn by Greek metropolitan bishops. In reality it differs very little from the dalmatic: it was of the same shape, but its sleeves were shorter, and it was not so wide and ample.



Ch. de Chabillon. inv.

H. Morez. del.

*A Greek Pontiff vested in the Stoles or Celobium
which resembles the Dalmatic of the Latin Church
London Printed for C. Dolsman 1651*

lege which was gradually extended to the other Churches by succeeding popes, as we are informed by St. Gregory the Great.* The custom of wearing the dalmatic under the chasuble, was anciently peculiar to the Roman pontiff; but was afterwards allowed as an especial favour to certain prelates of the Church. For many centuries, however, every bishop has been entitled to assume this, together with his other vestments, whenever he celebrates High Mass.†

L. ITS ORIGINAL COLOUR AS A VESTMENT.

Anciently the dalmatic was white, and its Angusticlavī, or narrow stripes, were scarlet, according to St. Isidore,‡ and as may be observed in the fresco-paintings of the Roman catacombs, and in the mosaics which decorate so many of the venerable churches of that metropolis of Christianity.§

The vestment which is assigned by the Greek rite to the deacon who officiates at the Eucharistic sacrifice, is denominated *στοιχαριον*,|| and very closely resembles the corresponding dalmatic of the Latin Church. It extends further down the person, and its sleeves are closer and longer than ours.¶ This garment is generally, though not always, white amongst the Orientals. With the Greeks, as in the Western Church, it is customary to employ purple-coloured vestments during the season of fasting.** In general,

* Dialogue xxvii. ; et Baronius, ad ann. 508. We have already noticed the period when the use of the dalmatic probably became general throughout the Church, p. 434.

† This may be authenticated by examining the sepulchral monuments erected to the ancient Catholic prelates of the English Church, many of whose tombs still ornament our old cathedrals, and would furnish ample materials to illustrate the history of native British art.

‡ A.D. 596.

§ See Aringhi, *Roma Subterranea* ; Bottari, *Roma Sotterranea* ; and Ciampini, *Vetera Monumenta*.

|| Goar, *Euchol. Græc.* p. 110.

¶ Goar, *ibid.* p. 146. See figure, at p. 435.

** A Greek writer, Demetrius Chomatenus, observes, that in the Greek Church purple vestments betoken mourning.—Apud Goar, *Euchol. Græc.* p. 110.

however, white still continues, as anciently, to be employed amongst the Greeks, who have always regarded this colour for their vestments with particular complacency, and attach to it a symbolic meaning. Their writers notice, that as the spiritual messengers of Heaven have frequently appeared to men, arrayed in white and dazzling garments, we may appropriately consider the snow-white colour of those vestments, in which the ministers of the sanctuary are clad, to typify that angelic splendour which should emanate from the persons of those who are God's consecrated servants upon earth. Thus it was that St. Gregory Nazianzen was inspired to sing of the deacons and other attendants at the altar :—

Οἱ δ' ἄρ' ὑποδρηστῆρες ἐν εἵμασι παμφανώσιν
Ἦστασαν ἀγγελικῆς εἰκόνες ἀγλαΐης.

In Somnio de Anastasia.

God's ministers, in splendid vests array'd,
Types of the angels by their light betray'd,
Were present there.

Similar remarks have been passed by writers of the Latin Church. The ancient form, the colour, and the ornaments of the dalmatic, as used in the Latin Church, may be traced in a succession of interesting monuments, which regularly extend through many hundred years, beginning with the sixth and concluding with the nineteenth century. In the mosaic which ornaments the apsis of St. Vitalis's church at Ravenna, erected 547;* in the apsis of St. Laurence out of the Walls, at Rome, a work of the year 548;† in that of St. Mark's, in the same city, executed in 774;‡ and in the tribune of the church of St. Praxedes, ornamented with mosaics in 818,§ we observe various figures of deacons vested in their dalmatics. In all these valuable monuments, the colour of this ecclesiastical garment is white; it is marked down the sides as at present, with two clavi, or stripes, which instead of being as

* Ciampini, *Monimenta Vetera*, tom. ii. p. 63.

† Ibid. 101.

‡ Ibid. p. 123.

§ Ibid. p. 143.

now of gold or other lace, are generally purple, and its shape almost exactly resembles the one according to which it continues to be fashioned throughout Italy. Like the dalmatic, as it is still made at Rome, it has sleeves, which are wide, but it reaches somewhat lower down the person.

Towards the commencement of the tenth century, however, we meet with written documents, which certify the use of dalmatics not only of white, but of those other various colours which are now employed.

LI. THE TUNIC.

The tunic is the vestment assigned to the sub-deacon, in his ministry about the altar.

LII. ITS PROPER FORM.

Were the regulations of the Church followed in all their precision, this garment would be longer, but not so ample as the dalmatic of the deacon; according, however, to a custom which everywhere prevails, both these vestments perfectly resemble each other.

LIII. WHEN INTRODUCED.

It would appear, it was not until somewhat late that the use of the tunic was formally appropriated to sub-deacons, since no mention of this vestment can be discovered in the writings of the early fathers; nor is there anything resembling it discernible in the pictorial monuments of ecclesiastical antiquity; and we know, from a passage in the letters of St. Gregory the Great, that in his time* the sub-deacons of the Roman Church were arrayed in a white alb when they officiated at the altar.†

* Anno 590. Epist. lxiv.

† Honorius (A.D. 1130), in his enumeration of the vestments assigned at his time to the different ministers of the altar, informs us, that the sub-deacon's peculiar garment, which we now call tunic, and is sometimes denominated *tonicella* by liturgical writers, was known

LIV., LV. THE VEIL—ITS FORM.

At solemn High Mass the sub-deacon, during a part of the ceremony, has his arms and shoulders muffled with a species of scarf of an oblong shape, which is usually composed of the same material as the vestments, and is called the veil.

LVI. ITS USE.

In the primitive ages the number of those who partook of the blessed sacrament every Sunday, together with the priest, at the holy sacrifice, was very great; and, in consequence, the paten or sacred disk, from which the sacramental species used to be distributed, was so large in its dimensions,* that convenience required it to be removed from the altar as soon as the oblation had been made; and not brought back until the period arrived for giving the communion to the people.

LVII. WHY THE PATEN IS HELD ELEVATED.

Instead of depositing the paten upon either of those tables which stand near the altar, or carrying it to the sacristy, the Roman ritual considered it more decorous and appropriate to consign it to the sub-deacon, who, by holding it in an elevated position, might thus announce to the assembly that the period for receiving

by the term *subtile*. After noticing that the sub-deacon was permitted the use of the amice, the alb, and girdle, he says,—“*Duæ aliæ (vestes) adduntur. Subtile (tunica), quod et stricta tunica dicitur, portat ut se justitia quasi lorica induat, et in sanctitate et justitia Dei serviat, sudarium (manipulum) quo sordes a vasis detergantur, portat ut transacta mala sordium a se per pœnitentiam tergat.*”—Honorius in *Gemma Animæ*, lib. ii. c. 229.

* Amongst the various donations which were presented to the sovereign pontiffs and the churches at Rome, by royal and illustrious visitors to the see of St. Peter, Anastasius enumerates several of these patens or disks of gold and silver, which weighed as much as twenty-five or thirty pounds each.

the blessed sacrament would very soon approach, and silently admonish them to pray with greater fervour.*

LVIII. AND WHY COVERED WITH A VEIL.

The custom of enveloping the sub-deacon with a veil during the time he holds the paten, was suggested to the Church by the ancient law, which prohibited the Levites from touching the consecrated vessels, or bearing them about uncovered. "Take," said the Lord to Moses, "take the sons of Caath from the midst of the Levites. . . . And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof . . . then shall the sons of Caath enter in, to carry the things wrapped up, and they shall not touch the vessels of the sanctuary, lest they die."† To exhibit an equal reverence towards those instruments dedicated to the service of her altars, and used in the sacrifice of the new and better covenant, the Church directs the sub-deacon, officiating at solemn High Masses, to hold the paten enfolded in a veil; and prescribes to each inferior member employed about the sanctuary, as well as to every layman, not to touch any of her vessels. Moreover, she directs that the officiating priest, who gives benediction‡ to the people with the blessed sacrament, should also have his hands, out of reverence towards it, enveloped with the veil which he wears on the occasion, in such a manner that they do not touch the monstrance,§ or vessel in which it is enclosed.

* At High Masses for the dead, and on Good Friday, the paten is not borne in this manner, because the more solemn ceremonies are omitted on those occasions; and communion is never given to the faithful on Good Friday, and but rarely distributed at masses for the dead.

† 2 Numb. iv. 2—15.

‡ This ceremony has been noticed at p. 111.

§ This vessel has been described at p. 112.



Figure muffled in a veil ; taken from an ancient mosaic on one of the arches in the church of St. Praxedes, at Rome.—Ciampini, *Vet. Mon.* tom. ii.

LIX., LX. THE COPE—ITS FORM.

The cope resembles in its shape a flowing and ample cloak. It is open in the front, and fastens on the breast by clasps. To the part which corresponds to the shoulders of the wearer is attached a piece of the same material, in form like the segment of a circle, and resembles a hood, which is usually adorned with lace and fringe.

LXI. ITS ORIGIN.

The prototype of our cope is easily discoverable amongst the garments of the ancient Romans, since we shall soon perceive, that, like the chasuble, it was a mantle deriving its origin from the *pænula*, which it perfectly resembled, with this variation, that while it encircled the entire person, the cope was open in the front, and adapted to defend its wearer from the severities of the season, the variations of the weather, and from rain, by the addition of a cowl or hood. Necessity, not splendour, introduced this robe amongst the



sacred vestments ; and the Latin *pluviale*, or rain-cloak, the term by which it still continues to be designated, will immediately suggest its primitive use to every learned reader. Its appropriation, as a sacerdotal garment may be referred to that epoch when the popes were accustomed to assemble the people, during the penitential seasons of the year, at some particular church, which had been previously indicated for that purpose ; and thence proceed with them, in solemn procession and on foot, to some one or other of the more celebrated basilical churches of Rome, to hold what was called a station. To protect the person of the pontiff from the rain that might overtake the procession on its way, the *pluviale*, or cope, was on such occasions assumed by him at the commencement of the ceremony.* It has been employed at the altar ever since, and is worn by bishops and by priests on different occasions, but particularly at vespers.†

LXII. COLOURS OF THE VESTMENTS.

In her vestments the Church employs five different colours. On the feasts of our Lord, of the blessed Virgin Mary, of the angels, and of those amongst the saints who were not martyrs, she makes use of white ; —not only to signify the stainless purity of the Lamb and of his Virgin Mother, but to figure that “ Great multitude, which no man could number, of all nations and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes.”‡ On the feasts of Pentecost, of the Invention and Exaltation of the Cross, of the apostles and martyrs, she employs red, to typify those fiery tongues that rested on the heads of the apostles, when the Holy Ghost descended visibly among them ; and in reference to the effusion of blood by Christ and his

* Bonanni, *Numismata Pontificum*, &c. tom. i. p. 2.

† The kings of England, at their coronation, are invested with the following ecclesiastical garments :—the dalmatic or colobium ; the tunic ; the stole ; and the cope or pall.

‡ Apoc. vii. 9.

faithful followers. On the greatest part of the Sundays the vestments are green. Purple is the colour assigned for the penitential times of Advent, and of Lent, for the Ember-days, and for the several vigils throughout the year; whilst black is reserved for the office of Good Friday, and for masses of the dead.

THE SURPLICE.



The form of the Surplice used in England before the change in religion. From a manuscript in the British Museum.*

LXIII. THE SURPLICE.

This is that white linen garment which is worn, not by the priest only, but is permitted to be assumed by the lowest minister who officiates at the celebration of divine service.

* With the press-mark 2 B. VII. It is supposed to have been done at the commencement of the fourteenth century.—Strutt's *Regal and Ecclesiastical Antiquities of England*; Preface to the Supplement. The Catholic reader will immediately detect that the figure of the priest administering the Blessed Sacrament, is placed on the wrong side of the communion-cloth. Such, however, is his position in the manuscript-illumination; and the author, from his anxiety to exhibit as faithful copies as possible of those original designs from which he borrowed his illustrations, would not allow a proposed correction of this error.

LXIV. ITS ANTIQUITY.

The use of white garments by the members of the sanctuary, is continually referred to by the holy fathers. This custom is most particularly noticed by St. Jerom,* and afterwards by the Council of Narbonne, held in 589; which, in one of its decrees, ordains, that neither deacon, sub-deacon, nor lector, who is one of the inferior clergy, shall lay aside the alb, or white tunic, until the Mass be entirely concluded.

LXV. ITS ANCIENT FORM.

Honorius, in the year 1130, describes the surplice as a white loose vest, that reached down to the feet; † and from several passages in the works of ecclesiastical writers, and in the canons of various provincial synods, ‡ it would appear, that the surplice was a variation of the alb, from which it differed, during a long period of years, merely by being somewhat shorter, and having wider sleeves. That the surplice, used in Catholic England, answered this description, and was long, with flowing sleeves,—and though more ample, perfectly resembled the form of the surplice in use on the continent, in Italy, and especially in Rome, is evident from the illuminations of old English manuscripts and legends of the saints; a fact which may be authenticated by referring to Strutt's§ Regal and Ecclesiastical

* Ann. 376. Lib. i. contra Pelag.

† Gemma Animæ, lib. i. c. 132.

‡ See Thomassinus, Vet. et Nov. Eccles. Discip. v. i. p. 390.

§ This is corroborated not only by the examination of several ancient illuminated missals and manuals, but in the clearest manner by referring to Archbishop Winchelsey's ordinance, *De Ecclesiis Ædificandis*, p. 252 of Lyndwood's *Provinciale*, Oxford ed. 1679. The primate requires that each parish church be provided with "*Tria superpellicia*" (one for the priest, one for the deacon, and one for the sub-deacon), "*et unum rochetum*." The learned commentator remarks:—"Rochetum differt a superpellicio quia superpellicium habet manicas pendulas, sed rochetum est sine manicis, et ordinatur pro clerico ministraturo sacerdoti vel forsitan ad opus ipsius sacerdotis in baptizando pueros, ne per manicas ipsius brachia impediuntur." Winchelsey was primate from 1294 to 1313. Lyndwood flourished in the reigns of Henry V. and Henry VI.

Antiquities of England, and the engraving at the head of this section.*

LXVI. ORIGIN OF ITS NAME.

Durandus, who composed his work on the Divine Offices about the year 1286, traces up the etymology of the Latin *Superpelliceum*, whence it is obvious our English appellation Surplice is derived, to a custom which anciently prevailed in the Church, of wearing tunics made from the skins of such animals as the country furnished, over which was cast a white linen alb or vest, denominated from that circumstance of its being worn over fur, *Superpelliceum*.

LXVII. ITS FIGURATIVE SIGNIFICATION.

Whilst indicating the derivation of its name, Durandus has also pointed out the spiritual meaning of the surplice; which, as he remarks, has been regarded as symbolical of that robe of innocence, purity, and righteousness, that our divine Redeemer purchased for the human race, by the price of his glorious atonement, and with which he arrays the soul of the regenerated,

* It is to be lamented that hitherto no general attempt has been made to reproduce the old English surplice within our sanctuaries. Independent of possessing a title to our reverence on account of being a venerable relic of our once Catholic national Church—an incident alone sufficient to demand the restoration of its ancient form—this vestment comes recommended to our good taste by its intrinsic gracefulness. Its ample and majestic sleeves and flowing drapery, render it more dignified and becoming than the present winged surplice, introduced amongst us from France. Not only is this French garment foreign to us, but in itself is inelegant and inconvenient. Let us hope, however, that ere long, as the study of ecclesiastical antiquities, but of those of our ancient British Church in particular, becomes more extended, the surplice will be again fashioned according to that graceful model which still prevails through Italy, and once prevailed in England, prior to the much-to-be lamented change of religion. Since the first edition of this work, A.D. 1833, the attempt to bring back into use not only the old English surplice, but many other things belonging to the gone-by times of the true Church in this country, has been made, and has eminently succeeded. On this subject the reader will find much in the author's "Church of our Fathers," tom. i. pp. 343, 344, &c.

or repentant sinner; and effaces man's iniquities, figured by the skins of animals; since it was in garments formed from such materials that fallen Adam, after being chased from Paradise, was covered.*

The surplice is very appropriately assigned to the Acolytes, or youths, who answer and attend upon the priest at Mass; for, "Samuel ministered before the face of the Lord, being a child, girded with a linen ephod."†

* Superpelliceum eo quod antiquitùs super tunicas pelliceas de pellibus mortuorum animalium factas induebatur, quod adhuc in quibusdam Ecclesiis observatur, repræsentantes quod Adam post peccatum talibus vestitus est pelliciis.—Durand. lib. iii. cap. 1.

† 1 Kings ii. 18 (Protest. Vers. 1 Samuel, &c.).

PART THE SECOND.

CHAPTER XIII.

ON BLESSED OR HOLY WATER.

CONTENTS.

1. Holy water of Apostolic origin.—2. Form of blessing the holy water.—3. Object of the Church in using it.—4. Why salt is mingled with the water.—5. Why exorcisms are pronounced over the salt and water.—6. Sprinkling of the Altar and Congregation.—7. Used in the Greek Church.—8. Why holy water is placed at the entrance of our Churches.
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THE ordinance of Almighty God, promulgated by the lips of Moses, concerning the *water of aspersion*, and the mode of sprinkling it, are minutely noticed in Chap. xix. of the book of Numbers. In the book of Exodus, we read that the Lord issued the following directions to Moses: “Thou shalt make a brazen laver, with its foot, to wash in: and thou shalt set it between the tabernacle of the testimony and the altar. And the water being put into it, Aaron and his sons shall wash their hands and feet in it when they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord.”*

That it was a practice with the Jews, not merely peculiar to the members of the priesthood, but observed amongst the people, for each individual to wash his hands before he presumed to pray, is a well-

* Exod. xxx. 18—20.

attested fact.* The Church adopted this, as well as several other Jewish ceremonies which she engrafted on her ritual;† and St. Paul apparently borrows from such ablutions the metaphor he employs while thus admonishing his disciple Timothy: “I will that men pray in every place lifting up pure hands.”‡ That in the early ages, the faithful used to wash their hands at the threshold of the church before they entered, is expressly mentioned by a number of writers.§

I. HOLY WATER OF APOSTOLIC ORIGIN.

The introduction of blessed or holy water must be referred to the times of the apostles. That it was the custom in the very first ages of the Church, not only to deposit vessels of water at the entrance of those places where the Christians assembled for the celebration of divine worship; but also to have vases containing water mingled with salt, both of which had

* See Baronius, anno 57, c. viii.

† Baronius, *ibid.*

‡ 1 Tim. ii. 8.

§ Tertullian, de Orat. c. ii. St. John Chrysostom, in Joan. Hom. vii. in fine. Eusebius (A.D. 320), in the description of the magnificent church erected at Tyre by the bishop of that city, Paulinus, specifies that fountains were made to spring up just before the portals, where the faithful might wash their hands previously to entering the temple (lib. x. c. 4). St. Paulinus of Nola (A.D. 403) mentions the fountains which, in his time, stood in the porch of St. Peter's Church at Rome, and had been constructed for a similar purpose. Writing to his friend Severus, the same holy prelate furnishes him with a minute account of the church, the building and embellishment of which had just been finished. He recites the verses, of his own composition, which he had affixed in various parts of this basilica; and from those which were inscribed over an arch in the vestibule, we gather that St. Paulinus had, near this spot, placed a vase containing water:—

“Sancta nitens famulis interluit atria lymphis

Cantharus, intrantumque manus lavat amne ministro.”

Epist. xii. ad Severum, p. 153.

In corners of the little churches in the Roman catacombs, is often observed a low column, supporting a shallow marble, or terra-cotta vase intended to hold the blessed or holy water.—Boldetti, Osserv. sopra i Cimit. di Roma, pp. 16, 35.

been separated from common use, and blessed by the prayers and invocations of the priest, is certain. A particular mention of it is made in the Constitutions of the Apostles;* and the Pontiff Alexander, the first of that name, but the sixth in succession from St. Peter, whose chair he mounted in the year 109, issued a decree by which the use of holy water was permitted to the faithful in their houses.†

A fresco-painting in the catacombs at Rome attests the practice among the primitive Christians of sprinkling holy water at their religious assemblies.



In the catacombs of St. Agnes out of the Walls. (See Bottari, Roma Sotterranea, tom. iii. p. 171, tav. cxlviii.)

On the ceiling of one of those sepulchral chambers which have their entrance at the Church of St. Agnes out of the Walls ‡ are depicted five figures, each holding in one hand a vase denominated *Situlus*,§ similar

* Lib. viii. cap. 29 ; apud Labbeum, Concil. Gen. tom. i. p. 493.

† Hic (Alexander) constituit aquam aspersionis cum sale benedicti in habitaculis hominum.—Anast. de Vitis Rom. Pont. tom. ii. p. 78. Hence it will appear that this pope did not introduce holy or blessed water, but only extended the use of a custom which he found established in the Church at his accession to the pontifical dignity.

‡ This fresco-painting, together with a learned description of it, was published by Bottari, in his Roma Sotterranea, tom. iii. p. 70.

§ Georgius, Liturgia Romani Pontificis, tom. i. p. 129.

to those in which the holy water is at present carried about in our ceremonies. Four of these figures support in the right hand branches, as it would appear, of the palm-tree ; but the fifth bears elevated a tufted aspergillum, which exactly corresponds to the one which is still employed at the ceremony of sprinkling holy water.

II. FORM OF BLESSING THE HOLY WATER.

Having signed himself with the sign of the Cross, the priest commences the benediction of the salt and water before him, in the following manner : “ I exorcise thee, O creature of salt, by the living ✠* God, by the true ✠ God, by the holy ✠ God ; by that God who, by the prophet Eliseus, commanded thee to be cast into the water to cure its barrenness ; that thou mayst by this exorcism be made beneficial to the faithful, and become to all of those who make use of thee, healthful both to soul and body ; and that in what place soever thou shalt be sprinkled, all illusions and wickedness and crafty wiles of Satan may be chased away, and depart from that place ; and every unclean spirit commanded in his name, who is to come to judge the living and the dead and the world by fire. Amen.

“Let us pray.

“ O Almighty and everlasting God, we most humbly implore thy infinite mercy, that thou wouldst vouchsafe by thy power to bless ✠ and to sanctify ✠ this thy creature of salt, which thou hast given for the use of mankind ; that it may be to all who take it, for the health of mind and body ; and that whatever shall be sprinkled with it may be freed from all uncleanness, and from all assaults of wicked spirits, through our Lord Jesus Christ,” &c.

* At those words where the cross ✠ is thus inserted, the priest makes the sign of the cross, with his hand outstretched ; over the thing he is blessing.

After this the priest proceeds to the blessing of the water, as follows:—

The Exorcism of the water.

“I exorcise thee, O creature of water, in the name of God ✠ the Father Almighty, and in the name of Jesus Christ ✠ his Son our Lord, and in the virtue of the Holy ✠ Ghost; that thou mayst, by this exorcism, have power to chase away all the power of the enemy; that thou mayst be enabled to cast him out, and put him to flight with all his apostate angels, by the virtue of the same Jesus Christ our Lord, who is come to judge the living and the dead and the world by fire. Amen.*

“Let us pray.

“O God, who for the benefit of mankind hast made use of the element of water in the greatest sacraments, mercifully hear our prayers, and impart the virtue of thy blessing ✠ to this element, prepared by many kinds of purifications, that this thy creature, made use of in thy mysteries, may receive the effect of thy divine grace for the chasing away devils, and curing diseases; and that whatsoever shall be sprinkled with this water in the houses or places of the faithful, may be free from all uncleanness, and delivered from evil: let no pestilential spirit reside there, no infectious air: let all the snares of the hidden enemy fly away: and may whatever envies the safety or repose of the inhabitants of that place, be put to flight by the sprinkling of this water, that the welfare which we seek by the invocation of thy holy name, may be defended from all sorts of assaults, through our Lord Jesus Christ,” &c.

Then the priest mingles the salt with the water, saying:—

“May this salt and water be mixed together, in the

* Similar to this is the form of blessing the water, ordained in the Constitutions of the Apostles, lib. viii. c. 29.

name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost. Amen.

V. "The Lord be with you.

A. "And with thy spirit.

"Let us pray.

"O God, the author of invincible power, King of an empire that cannot be overcome, and for ever magnificently triumphant, who restrainest the forces of the adversary, who defeatest the fury of the roaring enemy, who mightily conquerest his malicious wiles: we pray and beseech thee, O Lord, with dread and humility, to regard with a favourable countenance this creature of salt and water, to enlighten it with thy bounty, and to sanctify it with the dew of thy fatherly goodness, that wheresoever it shall be sprinkled, all infestation of the unclean spirit may depart, and all fear of the venomous serpent may be chased away, through the invocation of thy holy name; and that the presence of the Holy Ghost may be everywhere with us; who seek thy mercy, through our Lord Jesus Christ," &c.

III. OBJECT OF THE CHURCH IN USING IT.

It is the never-ceasing solicitude of the Church to render her children holy and undefiled, and to preserve them from everything which can contaminate or injure them. In labouring to achieve this object, she connects her prayers and aspirations with all those exterior signs and ceremonies which are most likely to express her benevolent desires. The property of water is to cleanse, and it is the type of purity; while salt is used as a preservative against corruption, and is an emblem of wisdom.* Water and salt commingled, blessed, and sprinkled on the people, form a very appropriate symbol to exhibit the desire felt by the Church for our purification and preservation from everything contagious.

* Coll. iv. 6.

IV. WHY SALT IS MINGLED WITH THE WATER.

When the men of Jericho complained to Eliseus that the waters were bad, and the ground barren, the Prophet said to them,—“Bring me a new vessel, and put salt into it.”—“And when they had brought it, he went out to the spring of the waters, and cast the salt into it, and said:—Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness.”*

The Church, in imitation of the Prophet, invokes the divine power on the salt, that it may have an efficacy from God to preserve her members from everything that can be noxious to them.

V. WHY EXORCISMS ARE PRONOUNCED OVER THE SALT AND WATER.

The priest exorcises the salt and the water. Exorcise is a Greek term, which signifies “to conjure,—to speak imperatively.” The Church is well aware that man, by his corruption, had perverted to the service of the demon, those things which were intended for the glory of God, and she hears St. Paul proclaim that “the creature was made subject to vanity, not willingly.”† But she knows that everything “is sanctified by the word of God and prayer.”‡

Hence it is that she exorcises and blesses many creatures. She exorcises salt and water, by commanding them, on the part of God, and through the merits of the Cross of Jesus Christ, not only to be innocuous to man, but to become serviceable to him while labouring in the work of salvation.

This, in reality, is the object of all her exorcisms pronounced over inanimate creatures: and it should not be forgotten that it is a pious custom with her

* 4 Kings ii. 19—21 (Protest. Version, 2 Kings, &c.).

† Rom. viii. 20.

‡ 1 Tim. iv. 5.

to bless everything which is assigned for holy purposes.*

VI. SPRINKLING OF THE ALTAR AND THE CONGREGATION.

It is usual to sprinkle the altar and the people, on Sundays, immediately before commencing the celebration of High Mass. As holy or blessed water was instituted for the express design of insinuating to Christians that they were to keep a cautious guard against the attacks of Satan, and to preserve themselves, as much as possible, immaculate from the contagion of sinfulness; the purpose of this aspersion is to warn the faithful to purify themselves before they presume to assist at the holy sacrifice—that *clean* oblation predicted by the Prophet Malachias.† The words recited by the priest and chanted by the choir during the ceremony, are quite appropriate:—"Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow."‡

The blood of the lamb was sprinkled on the doorposts of the Israelites in Egypt§ with hyssop; as well as the waters of expiation in which were mingled the ashes of the red cow, for the purification of the unclean and leprous.||

The second object which the Church has in view while performing this ceremony, is to call to our remembrance the baptism by which we become regenerated unto Christ.

VII. USED IN THE GREEK CHURCH.

The Greek, like the Latin Church, practises this rite, with this sole difference, that it confines the ob-

* Protestants have retained some remnants of the ancient religion in this regard; for churches and burial-places still continue to be blessed by the heads of the Establishment; and the oil with which the sovereign is anointed at the coronation, is particularly specified in the Protestant ritual, as consecrated.

† Mal. i. 11. ‡ Ps. l. 9. § Exod. xii. 22. || Numb. xix. 12, 18.

servance of it to the first, instead of every Sunday of each month,* as may be observed by consulting their Missal, or Euchology.† At the conclusion of blessing the holy water, the priest is directed by the rubrics of the Euchology, to sprinkle it around the church and upon the congregation, just as we do.‡

Once in the year, on the feast of the Epiphany, the Greeks, Armenians, and other Oriental Christians, perform a more solemn blessing of holy water in commemoration of the baptism of Christ in the river Jordan. The Greeks, not only at present, but from the earliest ages of the Church, have been taught to manifest a particular devotion towards this festival; and now, as anciently, provide themselves at vespers, on the vigil of its celebration, with some of the newly blessed water, which they carry home from church to their houses, where they sprinkle a part, and preserve the remainder with much care until the annual festival comes round again.§ The antiquity of such a custom amongst the Greek and Eastern Christians, is attested by a number of their old and recent writers. From amongst the former, it will be quite sufficient to adduce St. Chrysostom.|| In the sermon which the eloquent bishop of Constantinople once delivered on one of these solemnities, he observes:—"This is the day on which Christ was baptized, and on which he sanctified the nature of the waters. Hence it is that every one towards the midnight of this festival, provides himself with some of the water, which he conveys home, and carefully preserves during the whole year, as the waters which were this day sanctified."¶ The solemnity and splendour with which this blessing of water, on the Epiphany, is performed by the Arme-

* Goar, Euchologium Græcorum, p. 451.

† Ibid. p. 441.

‡ Ibid. p. 467.

§ Ibid. p. 448.

|| A.D. 398.

¶ Αὕτη ἐστὶν ἡ ἡμέρα καθ' ἣν ἐβαπτίσατο, καὶ τὴν τῶν ὕδατων ἡγίασε φύσιν. Διὰ τοι τοῦτο καὶ ἐν μεσονυκτίῳ κατὰ τὴν ἑορτὴν ταύτην ἅπαντες ὑδρεύονται καὶ οἰκαδὲ τὰ νύματα ἀποτίθενται καὶ εἰς ἐνιαυτὸν ὁλόκληρον φυλάττουσιν ἄτε ἔῃ σήμερον ἁγιασθέντων τῶν ὑδάτων.—S. Chrysos. Hom. lxxiv.

nians, particularly in Persia, and by the Russians at St. Petersburg, have been noticed by every traveller in those countries.

VIII. WHY HOLY WATER IS PLACED AT THE ENTRANCE OF OUR TEMPLES.

The same pious motives have induced the Church to place vases containing blessed, or as it is denominated, holy water, at the entrance of her temples.*

Into these the faithful immerse the tips of their right-hand fingers, and afterwards make the sign of the cross, as they repeat the following invocation to the holy and undivided Trinity:—"In the name of the Father, and of the Son, and of the Holy Ghost." In this manner it is that the Church endeavours to address her children at the very threshold of the tabernacle, and to exhort them to understand, by the water which she holds out to them, that they must bring a purity and cleanness of heart to the sanctuary; and thus comply with the exhortations of St. Paul, and "lift up pure hands" to the throne of him whose cross they have just figured on their foreheads, and through the merits of whose death and suffering they can alone expect to receive the pardon of their sins, and to obtain eternal happiness.

* The Greeks and Orientals place a vase containing water at the entrance of their churches. Amongst the Greeks, it has a particular place assigned to it in the vestibule, and is designed by the term of *φύαλλε*, or fountain of springing water.—Goar, *Euchol. Græc.* p. 13. The Christians of St. Thomas, as the Nestorians of Malabar were at first denominated, have a vessel of blessed, or holy water, standing at the doors of their churches, which they take in signing themselves with the cross as they enter.—Le Brun, tom. vi. p. 567.

PART THE SECOND.

CHAPTER XIV.

ON THE CREED.

CONTENTS.

1. Meaning of the term Symbol.—2. Five Forms of Creed.—3. The Apostles'.—4. The Nicene.—5. The Constantinopolitan.—6. The Athanasian.—7. What Creed is said at Mass.—8. When said at Mass.—9. The Creed of Pius IV.—10. All announce the same Faith.
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THE Creed is an abridgment of the Christian doctrine, and is usually denominated the Symbol of Faith.

I. MEANING OF THE TERM SYMBOL.

The word Symbol means a sign to distinguish things from one another. To the primitive Christians the Symbol, or Creed, was what the watchword is, at the present moment, to an army in the field—a signal by which a friend may be immediately discriminated from an enemy. As the Creed was the medium through which the true believer was recognized amid Heretics and Gentiles, it became customary to say, “*Da signum*,”—“*Da symbolum*,”—give the sign, repeat the Symbol or Creed.

II. FIVE FORMS OF CREED.

There are five Creeds:—the Apostles’ Creed, the Nicene Creed, the Constantinopolitan Creed, the one which passes, though erroneously, under the name of St. Athanasius, and the Creed of Pius IV.

III. THE APOSTLES'.

That the Creed which is attributed to the Apostles, and bears their name, was, in reality, drawn up by them, has been ably demonstrated.* This was the only one in use amongst the ancient Christians, and for the first three centuries was not committed to writing, lest it should fall into the hands of unbelievers; but was delivered down by oral tradition. With the exception of Tertullian, no author, before the reign of Constantine the Great, presumed to note down this Creed. After that period, when the danger of its being ridiculed by Jew or Gentile had passed away, it began to be penned, and first of all appeared in the works of St. Athanasius and of St. Basil.†

IV. THE NICENE.

In the fourth century, Arius, a priest in the Church of Alexandria, denied the Divinity of the Word made flesh. To condemn the error of this heresiarch, the Church, in the year 325, convoked a general council at Nice, a city of Bithynia. The assembled fathers found it expedient to develop the meaning of the second article of the Apostles' Creed by a more copious explanation of its sense and doctrine. The exposition of the council was engrafted on the Apostolic Symbol, which, along with this verbal addition, acquired a new denomination, and proceeded to be entitled the Symbol of Nice, or Nicene Creed.

V. THE CONSTANTINOPOLITAN.

A short time afterwards, Macedonius, Bishop of Constantinople, impugned the Divinity of the Holy Ghost. The Church was again obliged to call a general council, which met at Constantinople in the year 381, and delivered to the faithful the genuine belief

* Vide *Dissert. xii. Sæculi i. Natalis Alexandri.*

† *Benedictus XIV. lib. ii. c. viii. sec. 4, de Sac. Missæ.*

upon this litigated article of faith. The explanation furnished by the council was appended to the Nicene Creed, and this second enlargement of the Symbol of the Apostles was called the Creed of Constantinople.

VI. THE ATHANASIAN.

About this time a multitude of innovators attempted to pollute the pure stream of apostolic doctrine, by commingling with it their errors concerning the essence and properties of Christ's humanity. There were in the Church many zealous pastors who arose to guard the fountain-stream of faith from such contaminations, but amongst them the unknown author of that Creed which was immediately recognized so orthodox and beautiful, that, by unanimous consent, it was attributed to the most celebrated champion of the faith, St. Athanasius, and still passes under his name, though ascertained not to be his production.

VII. WHAT CREED SAID AT MASS.

The Creed which is now repeated in the Liturgy is in reality the Creed, not of Nice, but of Constantinople. It was not before the decline of the eighth, or the commencement of the ninth century, a period when the discipline of the secret had long been abandoned, that the Creed began to be recited at Mass.

VIII. WHEN SAID AT MASS.

The Creed is said every Sunday during the year, and on all those feasts which are in a manner indicated in it ; such as the different festivals instituted in honour of Christ, of his mother the blessed Virgin Mary, and of the Apostles and Doctors of the Church, by whose arduous labours and writings the doctrine contained in this Symbol of Christianity has been disseminated through the world.

IX. CREED OF PIUS IV.

Like the last three Creeds, that of Pius IV., so denominated from the pope under whose pontificate it was framed, was suggested by the exigencies of the period; and was drawn up to exhibit a summary of the genuine doctrines of Christ, at an epoch when the innovators of the sixteenth century were employing every expedient to decoy the faithful into error.

X. ALL ANNOUNCE THE SAME FAITH.

It should be carefully remembered that in these several successive Creeds, no new doctrines are promulgated, nor is any addition made to the code of faith delivered to the Church by the Apostles. They are all the same in substance as the Apostles' Creed; but unfold its doctrines, and present an explanation of its several parts, in a more precise and intelligible manner.

PART THE SECOND.

CHAPTER XV.

ON THE DIPTYCHS.

CONTENTS.

1. Their name.—2. Form.—3. Use.—4. Why presented to the Church.—5. How used.—6. Registers of the Dead who were to be prayed for.—7. Calendars of the Martyrs and Saints.—8. The name of the Emperor inscribed in them.—9. Used as Altar-pieces.—10. The modern Altar-piece derived from the Diptychs.
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As the subject of the ancient Diptychs is intimately woven with some varied and useful, no less than interesting information; it is presumed that, to the inquisitive reader, any investigation, however limited, concerning these curious monuments which are repeatedly referred to by the fathers of the Church, and writers on ecclesiastical history, will not be altogether unacceptable.

I., II., III. THEIR NAME—FORM—AND USE.

The diptychs were originally one of those presents that the newly-chosen Roman consul, on entering upon his office, distributed amongst his friends. As their name implies, the diptychs* were composed of two folding tablets, in general made of ivory, though sometimes of boxwood or silver; and so connected together by hinges, that they could be shut or opened

* The Greek διπτυχοι is composed of δύο, 'two,' and πτυξ πτυχος, which is derived from πτυσσω, 'to fold.'

like a book. The exterior surface was carved in basso-relievo, and usually exhibited the portrait of the consul,* or some scene representing the Circensian games, which he proposed to celebrate for the public amusement during his occupation of the curule chair.

Upon the interior face was written either an epistle, which accompanied the official present, or some poetical panegyric on the recently elected magistrate himself.†

IV., V. WHY PRESENTED TO THE CHURCH—HOW USED.

Amongst the crowds of Gentiles who daily embraced the faith of Christ, there were several illustrious individuals who, along with other offerings that they bestowed upon the Church, presented these consular diptychs, which were always regarded as valuable and distinguished objects. A becoming respect for the volume containing the sacred record, as well as for all those books that were employed in the celebration of the holy eucharistic sacrifice and other hallowed rites of our religion, suggested to the ancient Christians the idea of enveloping them with every species of covering that was precious, on account either of the richness of its material, or of the elaborate workmanship with which it happened to be ornamented. Such magnificent covers presented themselves in the ancient diptychs; neither any demur was made, or scruple started about employing, in such a service, articles that were figured with secular practices and Gentile superstitions; on the contrary, they were esteemed as the *spolia opima* which the temples of Christianity could exultingly display, as not the least distinguished amongst those signal proofs of its triumphs over paganism. From the piety of the first believers, therefore, arose the custom of employing these consular diptychs as

* Claudianus, lib. iii. in Stilicon. v. 345, *et seqq.*

† So much importance came to be attached to these ivory diptychs, that, by a law promulgated in 380, by Theodosius and Arcadius, all persons, excepting the ordinary consuls, were prohibited from distributing them as official presents.—Cod. Theod. lib. xv. tit. ix. l. 1.

coverings for the sacred Scriptures, the books of the liturgy, and other sacred writings.*

VI. REGISTERS OF THE DEAD WHO WERE TO BE
PRAYED FOR.

Very frequently, however, these curious sculptures were employed to enclose or to serve the purpose of what, in ecclesiastical language, were denominated the sacred diptychs; for under such an appellation it was usual to call those tablets,† upon which it was the custom, commenced in the apostolic times, to inscribe, amongst other names, particularly those of such deceased members of the Church as had been benefactors to it, and for whom the priest and people never omitted to pray each time the holy sacrifice was offered. From the ancient liturgies we gather that it was the office of the deacon to rehearse aloud this catalogue registered in the public diptychs,‡ to the people, and, at a

* The effect of such a practice has been, that a number of consular diptychs, and several other objects connected with the Fine Arts, which would have otherwise been irreparably lost, have descended, almost uninjured, to us from the ancients. The magnificent sardonx cameo, representing the Apotheosis of Augustus, the most precious monument of its kind known to be in existence, and now in the Bibliothèque du Roi, at Paris, was once attached, as a covering, to one of the sides of the grand missal belonging to the Chapel Royal at Paris.—Gori, *Thesaurus Diptychorum*, tom. iii. p. 60.

† By the ancients, all those tablets which folded up into two leaves or pages, were called diptychs, or *tabellæ duplices*, whether they were employed in epistolary correspondence, for holding memoranda, or any other similar purpose. Ovid, in his lamentations over the letter which had been returned to him unopened, denominates the rejected epistle *tabellæ duplices*; and St. Augustin, three centuries later, referring to the two marble tables of the law, given to Moses, denominates them by the term *diptychium*; “In illo diptychio lapideo jam tu non corde lapideo intelligis, quid duro illi populo congruebat.”—Lib. xv. contra Faustum, cap. 4.

‡ Sometimes these lists of the dead for whom public prayer was made during the celebration of the liturgy, were denominated “the sacred tables,” as we learn from various passages in those ancient works which pass under the name of St. Dionysius the Areopagite. In describing what took place at Mass, immediately after the “pax,” or kiss of peace, that author observes:—“When all present have reciprocally saluted one another, then is made the mystic recitation of

certain part of the service, to suggest to the priest the names of those amongst the dead for whom he was required to make more especial mention in his prayers.* In evidence of this, the reader is here presented with extracts from the liturgies, which will serve not only to illustrate the subject under discussion, but to fortify the arguments adduced in a preceding chapter (Chap. VII., on Purgatory, p. 312) in support of the ancient and apostolic doctrine of prayer for the dead.

FROM THE LITURGY OF ST. MARK.

Renaudot, tom. i.

The deacon reads the Diptychs (or Catalogue) of the dead. The priest then bowing down, prays :

“To the souls of all these, O Sovereign Lord our God, grant repose in thy holy tabernacles, in thy kingdom, bestowing on them the good things promised and prepared by thee, which eye hath not seen, and ear hath not heard, and which have not entered into the heart of man. Give rest to their souls, and render them worthy of the kingdom of Heaven. Grant to us such an end of life as will be worthy of Christians, pleasing to thee and free from sin : and give us a share and lot with all thy saints ” (p. 150).

the sacred tablets ;”—Καὶ ἀσπασαμένων ἀλλήλους ἀπάντων, ἡ μυστικὴ τῶν ἱερῶν πτυχῶν ἀνάρρῃσις ἐπιτελεῖται.—Eccles. Hierarch. cap. iii.

* This custom has ceased to be observed in the Roman liturgy for some centuries, though we find it indicated there by the *Oratio supra Diptycha*. At present, when the celebrating priest arrives at that part of the canon called the “Memento,” he secretly commemorates those for whose souls he more particularly wishes to pray. That towards the commencement of the ninth century, the ancient custom of reading the names of the dead from the diptychs, according to the rubric in the sacramentary of St. Gregory the Great (Menard. p. 264), was still kept up in England, and throughout the Latin Church, is attested by the so-called Alcuin, who says:—“Post illa verba quibus dicitur in somno pacis—usus fuit antiquorum, sicut etiam hodie Romana agit Ecclesia : ut statim recitarentur a diptychis nomina defunctorum.” The recitation of the diptychs by the deacon, in the celebration of Mass according to the Greek and Oriental liturgies, is still kept up, as may be seen by consulting Goar, *Euchologium Græcorum*, p. 78 ; Renaudot, *Liturgiarum Orientalium Collectio* ; and Le Brun, *passim*.

FROM THE LITURGY OF ST. CHRYSOSTOM.

Goar, Eucholog. Græcorum.

The deacon incenses the altar and the diptychs or tablets, and mentions those of the dead and the living whom he may particularly choose.

Here the priest makes particular mention of those for whom he intends to pray, both living and dead. For the living he says :—

“For the safety, protection, and the remission of the sins of the servant of God, N.”

For the dead he says :—

“For the repose, and the remission of the soul of thy servant N., in a place of light, from which grief and lamentation are far removed ; and make him to rest, where he may see around him the light of thy countenance” (p. 78).

FROM THE COPTIC LITURGY, USED BY THE EUTYCHIANs,
CALLED THE LITURGY OF ST. BASIL.

Renaudot, tom. i.

The deacons shall read the diptychs, and recite the names of the dead. The priest says, after the reading of the diptychs :—

“Command those, O Lord, whose souls thou hast received, to repose in this place, and preserve us, who are pilgrims here, in thy faith, and graciously grant us thy peace, to the end” (pp. 18, 19).

FROM THE ALEXANDRIAN LITURGY OF ST. BASIL,
TAKEN FROM THE GRÆCO-ARABIC.

The deacon reads the diptychs.

Priest. “Be mindful also, O Lord, of all the sacerdotal order who are now departed, and of those who were in a secular state. Grant that the souls of them

all may rest in the bosoms of our fathers, Abraham, Isaac, and Jacob. Lead them, and collect them together in a verdant pasture, on the waters of refreshment, in a paradise of pleasure."

After the diptychs, the priest says :—

"To those, O Lord, whose souls thou hast received, grant repose in that place, and vouchsafe to transfer them to the kingdom of Heaven " (pp. 72, 73).

VII. CALENDARS OF THE MARTYRS AND SAINTS.

Moreover, the names of those martyrs whose relics were possessed by that particular church, came to be inscribed in a particular catalogue : and those holy prelates whose habitual exercise of every Gospel virtue, whilst living, had acquired for them the reputation of heroic sanctity, and induced a well-founded belief of their being admitted, by the gates of death, to the joys of heaven, received, as a public testimony of religious reverence towards their memory, the honour of being enumerated after their decease in diptychs appropriated to that exclusive purpose. Such an inscription was equivalent to the present ceremony of canonization,* and, like that public act of the Church, was a warrant for the faithful to regard the subject of it as a saint, and to invoke his intercession at the throne of mercy.

VIII. THE NAME OF THE EMPEROR INSCRIBED IN THEM.

In process of time, the reigning emperor and his consort, as well as the Roman pontiff, and the bishop

* Benedictus XIV. De Beatificatione Sanctorum, lib. i. c. vi. sec. 7. The term canonization is derived from that part of the Mass called the canon, in which are mentioned the names of the saints who are always commemorated in the holy sacrifice. On the day when the pope, after long, most scrutinizing, and satisfactory examination into the extraordinary holiness of any servant of God, formally inscribes him among the saints, and thus proposes his conduct as an example of Christian imitation, he writes down the name at the end of those already enumerated in the canon, and invokes his intercession at the Mass which he immediately offers up to God in honour of the saint.

of that individual Church, the patriarchs and other dignified ecclesiastics, were enrolled upon those diptychs, that they might be severally commemorated in the public prayers. Such persons also as were in the habit of making offerings to the Church for the use of the altar, or the maintenance of its ministers, as well as all those who had been recently baptized, were likewise registered in the diptychs, that they might have their names announced aloud during divine service.*

IX. USED AS ALTAR-PIECES.

Nor were these the only purposes for which the Church employed the diptychs. It is a favourite opinion amongst ecclesiastical antiquaries,† that during the latter persecutions inflicted on the Church by the Pagan emperors, a custom was introduced of painting the effigies of our divine Redeemer and of the saints upon them, since upon the slightest intimation of any one's approach, they could be folded up, and instantly secreted; and thus prevent the Gentile intruder from venting his fury, or pointing his derision, against the representation of Christ and of his servants.‡ When

* Probably from this custom may be derived the use of baptismal registers.

† Buonarruoti, *Osservazioni sopra alcuni Frammenti di Vasi antichi di Vetro*, p. 259.—Costadano, *Dissertatio in antiquam sacram Tabulam*, apud Gori, tom. iii. p. 63.

‡ The reader is not hence to conclude that there were no paintings nor altar-pieces in the oratories of the ancient Christians, anterior to the epoch when these sacred diptychs commenced to be employed for such a purpose. That those halls and sepulchral chambers which had been dedicated to the celebration of the Eucharistic sacrifice and the general purposes of religious worship, in the catacombs at Rome and Naples, and in the solitary tombs of Egypt and Jerusalem (see Appendix iv. on the Catacombs), were ornamented with pictures by the primitive faithful, is evident not only from those remnants of fresco-paintings in all these places just enumerated, that so unequivocally attest the fact, but also from the decree of the council, of Eliberis which was noticed at p. 374, and from the graphic description that Prudentius has left us of the altar-piece frescoed in the chapel of St. Hippolytus in the Roman catacombs, which was presented to the reader at pp. 273, 274.

Christianity became the religion of the state, and the pastors of the Church were invested with the means of decorating the sanctuary with splendour; there began to be executed for its service diptychs of ivory and of other materials, wrought with appropriate devices.

To the scenes of Pagan manners and of Gentile fable succeeded the more becoming representations of the Scripture-history, and of the symbols of the Christian faith. The prophets, apostles, and more illustrious martyrs, were imaged on them; and the poetic enco-mium of the Pagan consul, was exchanged for an aspiration to some Christian saint, soliciting his intercession. But of the sainted servants of God, no one is so often introduced as the blessed Virgin Mary.

X. THE MODERN ALTAR-PIECE DERIVED FROM THE DIPTYCHS.

Besides all these various kinds of diptychs hitherto enumerated, it is evident from the specimens of those which are still preserved in the museums of the curious, that there were others ornamented with the effigies of our blessed Redeemer and of the saints, and were employed by the Church for precisely the same purpose as our present painted altar-pieces, which seem to have succeeded to these ivory diptychs, or, to speak more accurately, to have derived their origin from them. The most satisfactory proofs of such an opinion may be gathered amongst those ancient altar-pieces which are still permitted to hang in some of the old churches, or have been removed to ornament the various splendid picture-galleries on the continent. These ancient altar-pieces are composed not of two, but of three folds; and hence are more accurately denominated triptychs. The centre panel—and they are all on wood—is twice as large as the other two, which are attached to its sides by hinges, and close over like folding-doors, so that when shut up after service, the interior paintings were not only quite concealed from the eye, but protected from dust and

the effects of the weather; a circumstance to which many are indebted for their present high preservation and brilliant tones of colour. From the ancient, a gradual transition was made to the modern form of our present altar-pieces. At first these triptychs began to be always left open and expanded.* Then they were formed without any hinges, so that they could not be closed, but were all of one piece. They continued to retain, however, much of their former appearance, and exhibited various proofs of their ancient origin, for they were still distinguished into several niches, or rather panels, each of which was crowned with its own

* The foreign traveller will immediately call to mind almost innumerable examples of these ancient altar-pieces. There is a superb collection of paintings on sacred subjects by the earliest German and Flemish masters, belonging to the king of Bavaria, and deposited, for the present, at the country palace of Schleissheim, until the new picture-gallery of Munich be ready to receive them. This valuable collection was made by the brothers Boisserée, who traversed Germany in all directions during the French invasion, and, at the suppression by Napoleon of all the monasteries, and the spoliation of the churches by his generals, bought up such works of art as were not conveyed to the Louvre. Amongst these paintings are many altar-pieces in the form of the ancient diptychs; or rather, as the greater number have three instead of two folding leaves, should be denominated triptychs. The Boisserées have published this gallery in a series of well-executed lithographs, entitled, *Die Sammlung Alt Nieder und Ober-Deutscher Gemälde, der Brüder Boisserée und Bertram, lithographirt von T. N.*

Over a side-altar in the cathedral of Cologne, a splendid triptych altar-piece still hangs, to challenge and receive the admiration of the traveller as it unfolds its beauties to him. At Nuremberg, a city so interesting to every lover of the arts, the Lutheran churches of St. Sebald and St. Martin, as well as the handsome old Catholic church built in the florid pointed style, and dedicated to our blessed Lady, have their walls and side chapels ornamented with these ancient folding altar-pieces suspended there, many of them, more than three hundred years ago, representing the usual subject of the B. V. Mary with the infant Jesus in her lap, and two saints standing one on each side. The gallery at Bologna exhibits many similar altar-pieces by Cimabue, Giotto, and other old Italian masters. Nor are specimens wanting in England: the Earl of Shrewsbury, amongst the numerous paintings of his magnificent gallery at Alton Towers, possesses three triptychs; the first a beautiful one by John Van Eyck, which Goethe would have hailed as one of the happiest productions of his favourite; another of the old Florentine school; and the last in the old German style, by Wolgemut.

triangular or circular frontispiece. The divisions were formed by columns, or other ornaments.* About the year 1400 this taste was on the wane, and the style of altar-piece now in universal use, arose.†

As a summary of the foregoing paragraphs, we may conclude by observing that there were anciently two kinds of diptychs:—profane and sacred. The sacred diptychs comprehended two grand classes: one for the dead, the other for the living; each of which, however, was distinguished into particular subdivisions. The sacred diptychs for the dead contained two catalogues: the first was a list of those for the repose of whose souls public prayer was offered up during the Liturgy of the Mass, throughout the Latin as well as the Greek and other Oriental Churches; the second contained a list of those holy prelates and other pious individuals who lived and died conspicuous for sanctity, and whose names were rehearsed in the invocation addressed to them to employ their charitable intercession at the throne of mercy, in behalf of the faithful on earth. The sacred diptychs for the living included the names of the reigning pontiff, of the patriarchs, and of those bishops who were actually presiding over the more distinguished churches, as well as of emperors and princes. To insert a living prelate in this diptych was equivalent to a declaration of holding communion with him. To erase his name from it was tantamount to a sentence of excommunication or denouncement of his heterodoxy.

* Some of these altar-pieces, in the gallery at Bologna, have their pediments ornamented with the most elaborate tabernacle-work in the Italo-Gothic style.

† Up to almost the time of Raphael and Titian, the more general, though not exclusive subject of the altar-piece, was our blessed Lady with the sacred infant sitting on a throne encircled by a crowd of saints. The same style prevailed and still continues amongst the Greeks.

PART THE SECOND.

CHAPTER XVI.

ON ALTARS.

CONTENTS.

1. Use of Altars in the Old and New Testaments.—2. From the times of the Apostles to the present day.—3. Noticed in all the Liturgies.—4. Of what material, and of what form constructed.—5. The Altar isolated in ancient churches.—6. Placed to look towards the East.—7. The dedication of Altars.—8. The Altar anointed.—9. Saints' relics enclosed in the Altar-stone.—10. The Altar covered with linen cloths.—11. Ornaments of the Altar,—Canopy, Veils, the Cross, Candlesticks, Chalices, Flowers.—12. The respect paid to Altars ; Asylum.—13. Recapitulation.
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By the regulations of the Church, it is ordained that the holy sacrifice of the Mass be offered upon an altar which contains a stone consecrated by a bishop, enclosing the relics of some saint or martyr, and be covered with three linen cloths that have been blessed for that purpose, with an appropriate form of benediction.* An elucidation of such an ordinance will form the subject of the present dissertation, in which an inquiry will be first of all instituted concerning the

* The Church, now, as anciently, employs nothing in the service of religion without first dedicating it to the service of the Deity by prayer,—“For every creature of God is sanctified by the word of God, and prayer.”—St. Paul, 1 Tim. iv. 5.

antiquity of the use of altars in the Church ; the formula of consecrating them will be then noticed ; and the various ways of ornamenting them will be indicated to the reader.

I. USE OF ALTARS IN THE OLD AND NEW TESTAMENTS.

The use of altars for the purpose of religion, is coeval with the preservation of the human race by Noah ; and from the times of the remotest antiquity, the greatest respect has been always exhibited for the place which had been more especially appropriated to the worship of the Supreme Being, as well as for the altar which was erected there.

That a particular ceremonial, accompanied by an especial form of prayer, has been invariably followed at their respective dedications, seems indubitable. Every one will immediately remember not only the solicitude with which Noah, on issuing from the ark, immediately hastened to erect an altar for sacrifice,* but also the injunctions delivered by Almighty God to Jacob that he should make to him an altar at Beth-el.† Moses, too, was thus commanded by the Lord :—“ Seven days shalt thou expiate the altar and sanctify it, and it shall be most holy :”‡ and in the Book of Numbers,§ we find enumerated the many splendid presents which were offered by the princes of Israel on the occasion of the solemn consecration of the tabernacle, in the dedication of the altar, when it was anointed.

The excellence and holiness with which the altar of the New Testament is invested, are asserted by St. Paul, who admonishes the Hebrews|| that “ we (Christians) have an altar whereof they have no power to eat who serve the tabernacle.” To claim our religious respect for the temple of God, and to assure us of the hallowed nature of the altar there, the same apostle

* Gen. viii. 20.

† Exod. xxix. 37.

† Gen. xxxv. 1.

§ Numb. vii. 84, &c.

|| Heb. xiii. 10.

first of all contrasts the table of the Lord, upon which the Eucharistic sacrifice had been offered, with the table of devils, or the altars upon which meats had been presented in sacrifice to idols;* and after assuring the Corinthians that they could not be partakers of the table of the Lord, and of the table of devils, he thus interrogates them in a tone which announced a severe reprimand upon the slightest irreverence towards either altar or temple:—"What, have you not houses to eat and drink in? or despise ye the church of God?"†

II. FROM THE TIMES OF THE APOSTLES TO THE PRESENT DAY.

If we interrogate the various monuments of antiquity, we shall discover that everywhere throughout the Christian world, from the apostolic era up to the present moment, the same idea has prevailed, that the temples of the Christian faith were erected for no other purpose than to offer up in them the sacrifice of the body and blood of Jesus Christ; and that the table on which this offering was made, became a true, a hallowed altar, while the spot on which it stood was regarded as a consecrated sanctuary, impermeable to the laic's footstep,—the holy of holies of the New Testament, sacred from the tread of any other, save the priest of God and his lawfully appointed ministers.

Commencing with the Epistles of St. Ignatius, who—venerable for his years, many of which he passed in the apostles' society,‡—suffered martyrdom in 107, and continuing our researches up to the period of the 19th century, we shall discover, in the works of ecclesiastical writers, and in the customs and rituals of all the Churches, the most splendid proofs of such a doc-

* 1 Cor. x. 19, &c.

† 1 Cor. xi. 22.

‡ St. Ignatius was instructed by St. Peter and St. John; he became bishop of Antioch, A.D. 67; and suffered martyrdom, being torn to pieces by wild beasts in the Colosseum, under Trajan.

trine. The *θυσιαστήριον* of the Greeks and Orientals, and the *altare* of the Latin fathers, are terms that most unequivocally signify a place where sacrifice is offered; in other words, an altar.*

To strengthen his exhortations to the Philadelphians, concerning their unity of faith, their harmony of preaching, and their participation of the same Eucharist, the apostolic father St. Ignatius alleges this reason:—"The flesh of our Lord Jesus Christ is one, and his blood is one, which was poured out for us; one bread is broken for all, and one chalice is distributed to all: in every church there is but one altar, and one bishop, with the company of elders and deacons, my fellow-servants."†

The writers of the second century, St. Justin Martyr, Theophilus, and St. Irenæus, contribute, not indeed a direct, but only a collateral evidence on this point. If they do not expressly use the word altar, the terms, however, under which they designate the holy Eucharist, sufficiently imply, that, had it been their object to mention the sacred table on which the blessed sacrament was celebrated, they would have called it an altar, as they invariably denominate the Eucharist itself a sacrifice and oblation. St. Justin Martyr, in his dialogue with the Jew Tryphon, designates the Eucharist a sacrifice; and observes that it was of this sacrifice of the Christians, which is offered

* The term altar may be derived from the two Latin words, *altus*, 'high,' and *ara*, 'table for sacrifice;' whence *alta-ara*, or altar. Amongst the Greeks, any altar was denominated *θυσιαστήριον*, from the verb *θύειν*, 'to sacrifice;' and in the Old Testament it is called *מִזְבֵּחַ* from the verb *זָבַח*, 'to slay,' 'to kill,' or 'to sacrifice.' The table for the shew-bread, on which nothing was offered in sacrifice, was not designated by this, but by another appellation.

† *Μία γάρ ἐστιν ἡ σὰρξ τοῦ Κυρίου Ἰησοῦ, καὶ ἐν αὐτοῦ τὸ αἷμα τὸ ὑπὲρ ἡμῶν ἐκχυθέν· εἷς καὶ ἄρτος τοῖς πᾶσιν ἐθρύφθη, καὶ ἐν ποτήριον τοῖς ὅλοις διενεμήθη, ἐν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ, καὶ εἷς ἐπίσκοπος ἅμα τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις τοῖς συνδούλοις μου.*—S. Ignatius, in Epist. ad Philadelphenses. The Protestant writer Mede acknowledges, that, for the first two ages of the Church, the table upon which the Eucharist was consecrated, was called by no other name than altar.—Disc. of Altars, p. 386.

up in every place, that Malachias had prophesied.* Of the Eucharistic sacrifice it is observed by St. Irænaeus, that the “oblation of the Church, which the Lord commanded to be offered up throughout the world, is considered as a pure sacrifice before God.† In his book on prayer, Tertullian combats the scruples which began to possess a number of persons who imagined that on fasting-days it was better not to be present at the celebration of the Eucharistic sacrifice, lest, by participating of the body and blood of Christ (for the custom of those times was, that each one who assisted at Mass should also receive the blessed sacrament), they should thus violate the precept of fasting. He asks such persons, if the participation of the Eucharist, instead of superinducing a breach of duty towards God, will not rather draw the communicant closer to him? “Will not,” he goes on to observe, “will not your fasting be more solemn, if you stand before the altar of God? By receiving the body of the Lord, and reserving it, both duties will be fulfilled; the participation of the sacrifice, and the discharge of your obligation.”‡

* Διὰ τοῦ ὀνόματος τούτου θυσίας ἅς παρέδωκεν Ἰησοῦς ὁ Χριστὸς γίνεσθαι, τουτέστιν ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἁγίου καὶ τοῦ ποτηρίου, τὰς ἐν παντὶ τόπῳ τῆς γῆς γινομένας ὑπὸ τῶν Χριστιανῶν, προλαβὼν ὁ Θεὸς μαρτυρεῖ εὐαρέστους ὑπάρχειν αὐτῷ.—Justinus M. Dial. cum Tryph.

† Igitur Ecclesiæ oblatio quam Dominus docuit offerre in universo mundo, purum sacrificium reputatum est apud Deum.—Adv. Hæres. c. xxxiv.

‡ “Similiter et stationum diebus non putant plerique sacrificiorum orationibus interveniendum, quod statio solvenda sit accepto corpore Domini. Ergo devotum Deo obsequium Eucharistia resolvit, an magis Deo obligat? Nonne solemnior erit statio tua, si et ad Aram Dei steteris? Accepto corpore Domini et reservato, utrumque saluum est, et participatio sacrificii et executio officii.” To understand the meaning of this passage, it will be necessary to remember, first, that the ancient Christians, by the term *statio* or station, designated their days of fasting, which, on some occasions, they rigorously observed without tasting a morsel of food until sunset; and on others less solemn, until the first half had transpired of the time which elapses between mid-day and the closing-in of the evening. The term *station* was applied to indicate, amongst other things, fasting-days, because it was upon them that the faithful dedicated a greater portion of

In the same century, Origen and St. Cyprian perpetually refer to the altar of the Christian Church.*

A crowd of writers present themselves as witnesses for the fourth century. The historian Eusebius, in describing the magnificent church erected in the city of Tyre by its bishop Paulinus, particularly notices the altar which stood in the middle of the holy of holies, or the sanctuary.† St. Optatus Milevitanus thus exclaims :—“What is so sacrilegious as to break down—to erase—to remove God’s altars upon which you yourselves have once sacrificed? What is the altar but the seat of the body and the blood of Christ?”‡ It was thus that St. Ambrose exultingly observes of the martyrs SS. Gervasius and Protasius, whose relics he had recently translated to his new church :—“Let those triumphant sufferers succeed to the place where Christ is the victim. But He who suffered for all men, is upon the altar; they who have been redeemed by his passion are under the altar.”§ In his reply to Vigilantius, St. Jerom asks the innovator, “if he considered that the Roman pontiff acted wrong, when he

their time to prayer, which they offered up standing, and with their hands elevated and outstretched, as is exemplified in the figures which are given at pp. 431, 433, and 437, Chap. XII., on Vestments. 2ndly. In the first ages of the Church, the blessed Eucharist under one kind—that of bread—used to be given to the laity, that they might convey it home with them, and communicate in private. For this purpose they had little vessels called *arcule*, two of which were exhibited to the reader at p. 194, in which they received and carried away from the altar the Eucharistic species. (See p. 198.) To tranquillize the scrupulous, Tertullian advises that they assist at Mass, and reserve the body of the Lord, which they must receive along with the rest of the faithful, and, carrying it home, participate of it at the conclusion of the vigil, before they take their usual refecton.

* Orig. Hom. iii. S. Cypriani Epist. passim.

† Ἐφ’ ἀπασί τε τὸ τῶν ἁγίων ἅγιον θυσιαστήριον, ἐν μέσῳ θείας. — Euseb. Hist. Ecc. lib. x. c. 4.

‡ Quid est tam sacrilegum quam altaria Dei (in quibus et vos aliquando obtulistis) frangere, radere, remove? Quid est altare, nisi sedes et corporis et sanguinis Christi?—Lib. iv. contra Parmen.

§ Succedant victimæ triumphales in locum, ubi Christus hostia est; sed ille super altare, qui pro omnibus passus est: isti sub altari, qui illius redempti sunt passione.

offered up sacrifice to God over the bones of the deceased Peter, and deceased Paul, which true believers regarded as venerable, but Vigilantius contemned as vile dust; or when he looked upon the martyrs' tombs as the altars of Christ?"* Passages illustrative of this point, from the writings of St. Paulinus of Nola, and of the poet Prudentius, have already been noticed in the preceding pages;† and from a multitude of other authorities, we will select two only—St. John Chrysostom and St. Augustin. The eloquent bishop of Constantinople observes that—"the altar which we now use is admirable on account of the victim which is deposited upon it This wonderful altar, by its nature, is indeed of stone, but it becomes holy after it receives the body of Christ." "Thou holdest," continues St. Chrysostom, "the altar in veneration, because it sustains Christ's body."‡ "Who," inquires St. Augustin, "who amongst the faithful ever heard a priest, standing at the altar, though it was erected to the honour and worship of God, over the holy body of a martyr, say in the prayers:—I offer sacrifice to thee Peter, or to thee Paul?"§ Though nothing could be

* Male facit ergo Romanus Episcopus, qui super mortuorum hominum Petri et Pauli, secundum nos ossa veneranda, secundum te vilem pulvisculum, offert Domino sacrificia, et tumulos eorum Christi arbitratur altaria —Hierony. lib. contra Vigilant.

† See the whole of No. viii. commencing at p. 270.

‡ Τοῦτο θυσιαστήριον μὲν γὰρ θάυμαστον διὰ τὴν ἐπιθεμένην ἐν αὐτῷ θυσίαν . . . θάυμαστον τοῦτο πάλιν, λίθος μὲν ἐστὶ τὴν φύσιν, ἅγιον δὲ γίνεται, ἐπειδὴ σῶμα δέχεται Χριστοῦ.—S. Chrys. Hom. xx. in 2 Corinth. viii.

§ Quis audivit aliquando fidelium stantem sacerdotem ad altare etiam super sanctum corpus martyris ad Dei honorem cultumque constructum, dicere in precibus: Offero tibi sacrificium Petre vel Paule. —Lib. viii. de Civ. Dei, cap. ult. It should be observed, first, that with one or two solitary exceptions, the Greek fathers invariably employ the word *θυσιαστήριον* to indicate the altar of the Christian temple, upon which the holy and unbloody sacrifice of the Mass is offered, while they as invariably apply the term *βωμὸς* to signify the altars of Paganism. Amongst the Latin fathers, 'Altare' is more generally, though not exclusively used, since 'Ara' may be very often met with. Secondly, if some of the earliest Christian writers assured the Pagans that they had no altars nor temples, we should bear in mind the motives which prompted them to produce their apologies

easier, it is unnecessary to accumulate additional authorities from the writings of the holy fathers, and other pious men, to demonstrate the use of altars in the Church from the times of the apostles up to the present epoch, especially as this truth will stand out so conspicuously to view, after the extracts about to be made from the various liturgies.

III. NOTICED IN ALL THE LITURGIES.

If we appeal to the several liturgies in use throughout the universal Church, we shall ascertain them to be equally concordant with the early fathers in asserting the existence, and in showing the necessity of an altar according to the first and general acceptation of the term, for all the purposes of a true and proper sacrifice peculiar to the Christian dispensation. With regard to the liturgy in use throughout the Latin Church, the correctness of this assertion is so conspicuous, and such obvious proofs present themselves in every page of the Roman missal,* that it is unnecessary to detain the reader in discussing this branch of the question. We will proceed, at once, to the Oriental liturgies. The one which passes under the denomination of St. James's, is remarkable for its antiquity.† In this liturgy, the priest is frequently instructed to speak of the holy, the divine altar, and the sacrifice which he is going to offer up upon it.

It would be impossible to select clearer or more

for Christianity, and the object which they had in view while discussing the question of religious worship with idolaters. They replied to the objection in the sense in which it was propounded ; and studied to adopt their language to the intelligence of Gentiles, who regarded an altar as a place where living animals were slaughtered, where bloody victims were sacrificed, and fruits and other productions of the earth were immolated. In such a sense, the defenders of the Christian faith, —the antagonists of Gentilism, and expositors of its inanities, could, as they did, assert with truth that they had no altars ; but for the mystical sacrifice of the Eucharist, they maintained that they had an altar.

* See pp. 3, 6, 7, 31, of the *Liturgy of the Mass*.

† Le Brun, tom. iv. p. 349, &c.

splendid terms to insist upon the obligation of erecting an altar for the purpose of sacrifice, than those employed in their respective liturgies by the Oriental Christians in general, whether Greeks,* Copts,† Syrians, Jacobites, and Maronites,‡ Nestorians,§ or Armenians.|| Of this the reader may immediately satisfy himself by a perusal of the short extracts from several of the above-mentioned liturgies, which he will find noticed at the end of this volume.¶

IV. OF WHAT MATERIAL, AND IN WHAT FORM CONSTRUCTED.

That for the first three centuries, the altar was more generally, though not always, of wood, is evident from a variety of testimonies. Tradition has handed down the altar in the form of a wooden table, upon which St. Peter, as it is said, was accustomed to offer up the Eucharistic sacrifice of the Mass, in the house of the patrician Pudens, at Rome, where it is still preserved with much respect in the church of St. Prudentiana. St. Athanasius, in describing the sacrileges perpetrated by the Arians, enumerates amongst other articles of church-furniture which they had burned, the sacred table, which was of wood.** St. Optatus Milevitanus,†† and St. Augustin,‡‡ also notice the destruction of the altars (of wood) committed by the enemies of religion. From the earliest times, however, it is certain that it was customary to celebrate Mass in the catacombs upon the tombs of the apostles§§ and martyrs,|| not only at Rome, but in every other portion of the Church of Christ. The slab of marble which covered the sepulchre, was made to serve as the altar-

* Goar, *Euchologium Græcorum*, pp. 615, 618, 835, &c.

† Renaudot, tom. ii. p. 500.

‡ Ibid. p. 1.

§ Le Brun, tom. vi. pp. 472, 482, &c.

|| Ibid. pp. 86, 92.

¶ See Appendix i. ** Athan. *Epist. ad solit. vitam agentes*.

†† Lib. vi. contra Parmen.

‡‡ *Epist. l. ad Bonif.*

§§ See the passage of St. Jerom at p. 491.

||| See what has been said at p. 270.

table, and the low-browed arched recess that spanned it, merely left sufficient space for the priest to perform the sacred Eucharistic mysteries.* When the altar, as occasionally happened, was not the tomb of a martyr, it was sometimes of an oblong cubic figure,† at others, it resembled a quadrangular table supported in the centre by a single column, or upheld at its extremities by two, or at its angles by four low columns.‡ For almost fourteen centuries, it has been a universal custom to have that part of the altar on which the Eucharist is consecrated, of stone or marble.

* The form of some of these altars may be seen in the engraving given as the frontispiece to this volume.

† Boldetti, p. 35, and at p. 186.

‡ Bona, *Rerum Liturg. lib. i. c. 20*. Let us hope that in future whenever a chapel is to be erected, those who have the superintendence of its construction will possess the good taste, and summon up the resolution to insist that the architect not only selects his model from among the most admired and purest specimens of the art, whether the fabric is determined to be in the Grecian, or in the English pointed style ; but that he designs its ornaments and appurtenances so as they contain, as much as may be, an obviously-religious meaning, and signify, at once, the specific purpose for which the edifice is raised. The sacred vessels of the altar, the instruments of the passion of our Lord, and the numerous utensils employed in solemn public worship, will furnish equally graceful, and far more fitting, prototypes for the ornaments in the frieze of a Corinthian, or the metope of a Doric Christian church, than the ox-sculls, the wreaths, and flowers, and scrolls, imitated from the entablatures of Gentile temples ; and which, not unfrequently, are Pagan hieroglyphics, involving mythological, or superstitious meanings. What more elegant, and at the same time more appropriate, than an altar constructed of a slab of marble, supported by, and just resting on the lid of a sarcophagus or mortuary chest underneath it. Many churches at Rome afford examples of such a model. This construction of altar is, in reference to ecclesiastical antiquity, so correct by recalling to our remembrance the fact, that during the earliest ages of the Church, the holy sacrifice was, in general, offered up upon the tombs of the apostles and the martyrs. Our old English, and once Catholic cathedrals, and quiet country parish churches, yet contain a few examples for altars to be constructed in the Gothic style.

V. THE ALTAR ISOLATED IN ANCIENT CHURCHES.

When peace was given to the faithful, and Constantine erected to the worship of the true God those sumptuous piles in different parts of Rome, which still attest his piety, the ancient custom was, as far as possible, preserved, and the altar was placed immediately over the tomb of the apostle or martyr, in whose memory the basilica itself was dedicated to the Deity.

The tombs of the apostles and more distinguished martyrs who were buried in the catacombs, immediately after their heroic death, were employed as altars; and became objects of particular veneration with both pastors and people, who converted their sepulchral chambers into little churches, and ornamented them, as far as their own resources and the pressure of those grievous times of persecution would allow. But as soon as the exercise of Christianity was tolerated in public, these subterranean oratories were much too small; and it became necessary to construct edifices of sufficient capaciousness to contain the multitudes of those who, every day, professed themselves believers in the Gospel. The faithful were, however, unwilling to remove the bodies of the saints from the catacombs, if possible. They wished, and it was natural, to celebrate the holy mysteries on that same spot which was hallowed by the relics of an apostle, or a glorious champion of their once persecuted, but now triumphant faith, in that place rendered venerable in their eyes by having been so oftentimes frequented by crowds of saintly men and women, who ultimately suffered martyrdom, and were deposited around; in fine, peopled by a world of religious recollections. They consequently had recourse to this expedient of erecting churches in and about Rome, immediately over those places in the catacombs in which these venerable oratories stood; and contrived that the altar should be placed immediately above the tomb of the apostle or martyr in whose memory the superin-

cumbent basilica was dedicated to the Almighty God. Hence it was, that the altar not only stood in an isolated position, but assumed somewhat the appearance of a diminutive monopteral temple. The plain and humbly ornamented primitive altar on the tomb itself, was not defrauded of any portion of its ancient honours. It was still kept up, and the cemeterial oratory continued to be, as much as ever, frequented. To facilitate this, not only a communication, by a flight of steps, was opened between the vast and sumptuous basilica and little modest subterranean chapel, but a deep space was thrown open in front of it, sufficient to present a view of the tomb to the veneration of those above. This sunken space was denominated the *Confession*, because here reposed the remains of one who had not merely spilt his blood, but generously laid down his life itself as a martyr—a witness to the truth—a confessor of the faith of Jesus. Hence, a little later, arose the custom of denominating by the term “confession,” every similar open space in those churches that were not built over an altar in the catacombs, but whither the body of some martyr had been translated and deposited. This method of erecting a sumptuous church over an oratory in the catacombs, and converting the martyr’s sepulchre into a confession, we see exemplified in many churches at Rome, but particularly at St. Laurence’s *fuori delle mura* and St. Peter’s, where the hollow space at the foot of the high altar, with its hundred golden lamps that burn night and day, is celebrated through the world as the confession of St. Peter, and around which individuals from almost every nation of the earth may be frequently observed kneeling to adore their only Saviour Jesus, and to entreat his favourite servant—the Prince of the Apostles—to befriend them with a charitable prayer.*

* The forms of these altars and confessions in the ancient churches at Rome, may be seen in a very interesting, but as yet unfinished work, entitled, *Monumenti della Religione Christiana o sia raccolta delle antiche Chiese, o Basiliche Christiane di Roma*, dal quarto, sino al decimo terzo secolo ; and in D’Agincourt, tom. ii. p. 92 ; tom. v. p. 32, plate xiii. num. 13, &c.

VI. PLACED TO LOOK TOWARDS THE EAST.

From the period that the Christians were emancipated from the necessity of building their altars in caves and the gloomy windings of the catacombs, or in some retired and solitary corner above ground, to which they might resort with the least probability of attracting the notice of the Gentile and the persecutor;* and when they enjoyed the liberty, and were in possession of the means, to indulge their own ideas and wishes, both in the arrangement and disposition of their churches, there are two characteristic features which may be almost invariably discovered in their religious edifices:—the erection of the sacred pile so as to run due east and west, and the position of the altar arranged in such a way that it looked directly towards the east. This we observe not only in a great many ancient churches still existing in Rome and elsewhere, but we find it noticed in the earliest as well as more recent ecclesiastical writers: Tertullian,† the author of the Book of Apostolical Constitutions,‡ Eusebius,§ Isidorus,||

* The writer is well aware that, from the commencement of Christianity, its professors had places of assembly dedicated to the especial and exclusive purposes of common worship. Ciampini, Mede, and Cave, have ably demonstrated this fact. The position of those churches, however, and the situation of their altars, were, it is presumed, in most instances, not so much the result of choice, as of necessity.

† Likening the church to the residence of the Dove—the Holy Ghost—this writer says: “*Amat figura Spiritus Sancti Orientem.*”—*Advers. Valent.* c. iii. And in another place he observes: “*Inde suspicio quod innotuerit nos in Orientis regionem precari.*”—*Apol.* c. xvi.

‡ In the Apostolical Constitutions it is prescribed that the churches be built in resemblance of a ship’s hull, and turned towards the east.—*Lib. ii. c. 61.*

§ The historian tells us that the church built by Paulinus, at Tyre, looked towards the rising sun.

|| “*Antiqui, quando templa construebant, Orientem spectabant, æquinocbialem ut qui deprecaretur, rectum aspiceret Orientem.*”—*Origines*, c. iv.

and Walafrid Strabo,* have severally spoken of this ancient custom.

Such a practice was not adopted without having attached to it a spiritual meaning. It was presumed that while the corporal eye was turned towards the east—the land where Eden's garden stood—and exiled man regretted the occasion of his banishment, the spiritual eye—the soul—would lift her gaze towards heaven, the real paradise—her own, her native home.† Nor was it forgotten that the prophets of the Old Law delighted to designate the Messiah by the figurative appellation of the Orient, or day-spring,‡ that sun of justice which was to arise with health in his wings;§ and that the evangelists and apostles of the New Testament employ with equal complacency the same beautiful language in signification of our divine Redeemer, as they exultingly exclaim that the Orient from on high has visited us;|| or liken his doctrines to the dawn of morning—to the day-star which arises in the heart.¶

It is probable that, ere this, a difficulty will have presented itself to the mind of the reader, who finds himself unable to reconcile with one another, two such seemingly conflicting ideas as those which present themselves under the supposition that not only the entrance and whole length of the church formerly presented themselves to the east, but that the altar also looked directly towards the same quarter. It should, however, be remarked, that anciently the altar did not lean, as at present, against the wall of the sanctuary, but stood out isolated, and was so arranged that the priest or pontiff who offered up the unbloody sacrifice upon it, should turn his face, and not as now his back, towards the people; hence, both the altar and the portals of the church were directed towards the east. This we see exemplified in what are called the papal altars in the old basilical churches at Rome,

* Cap. iv.

† St. Basilus, lib. de Spiritu Sanc. c. xxvii.

‡ Zachar. iii. 8.

§ Malach. iv. 2.

|| St. Luke i. 78.

¶ 2 St. Peter i. 19.

but particularly in St. Peter's, where the sovereign pontiff still invariably celebrates Mass on festivals, at the great altar which looks towards the people, and consequently towards the portals of the church, which open on the east.

VII. THE DEDICATION OF ALTARS.

Judging from the piety of the primitive Christians, who never performed any action without hallowing it by prayer, or some religious ceremony,* it is more than probable that, from the Apostolic times, no altar was ever used for offering up the holy sacrifice of the Mass, without having been previously consecrated by a solemn rite peculiar to that holy purpose; and it is no ill-founded presumption, to suppose that the pastors of the Church, in the dedication of their temples and altars, copied the example of the saints of old, who were directed by heaven itself to consecrate the altar, and to dedicate the temple erected to the Deity, by a particular and splendid ceremonial.† We have the most authentic documents to prove the use of such a rite at the commencement of the fourth century. The ceremony of dedication, which must have been performed in privacy during the times of persecution, began to be celebrated with much public magnificence during the tranquil reign of Constantine. It was then a gratifying spectacle, as the ecclesiastical historian Eusebius informs us, “to witness how the ceremony of consecration and dedication of the recently erected churches was solemnized in every city.”‡ After describing the dedication of the church of Jerusalem, the same writer informs us that it concluded by the mystical service or offering of the unbloody sacrifice to God.§ St. Gregory Nyssen, who was born in 330, observes,—“This holy altar at which we assist, is constructed of stone, which, by nature, is common, and

* See p. 352.

† See p. 486.

‡ Euseb. de Laud. Constant. c. xvii.

§ Euseb. de Vit. Constant. lib. iv. c. 45.

nothing different from other flags of stone with which the walls of our houses are encrusted, and our pavements are ornamented. But because it is consecrated and dedicated to the worship of God, and has received a benediction, it is a holy table, an immaculate altar, which is no longer to be touched by all, but by priests only, and even by them with veneration.”*

St. Ambrose† has left us a prayer which he employed in the dedication of the churches and altars which he erected. “O Lord!” devoutly prayed the holy bishop of Milan, “O Lord! I now beseech thee to look down as daily high-priest upon this thy house; upon these altars which are this day dedicated; upon these spiritual stones, in each one of which a sensible temple is consecrated unto thee; and in thy divine mercy receive thy servants’ prayers, that are poured out to thee in this place. Let every sacrifice which is offered up in this temple, with an entire and pious sedulousness, be unto thee as an odour of sanctification.”‡

VIII. THE ALTAR ANOINTED.

Not only did the Church bear in mind the divine command issued to Moses, of celebrating the dedication of the altar, but she also remembered that the holy table was more particularly consecrated to the purposes of religious worship, by being anointed with rich and precious unguents. In the book of Genesis, §

* Ἐπεὶ δὲ τὸ θυσιαστήριον τοῦτο τὸ ἅγιον, ᾧ παρεστήκαμεν, λίθος ἐστὶ κατὰ τὴν φύσιν κοινός, οὐδὲν διαφέρων τῶν ἄλλων πλακῶν αἱ τοὺς τοίχους ἡμῶν οἰκοδομοῦσι καὶ καλλωπίζουσι τὰ ἐξάφη. Ἐπειδὴ δὲ καθιερωθῇ τῇ τοῦ Θεοῦ θεραπείᾳ, καὶ τὴν εὐλογίαν ἐδέξατο, ἐστὶ τράπεζα ἁγία, θυσιαστήριον ἄχραντον, οὐκέτι παρὰ πάντων ψηλαφώμενον, ἀλλὰ μόνον τῶν ἱερέων καὶ τούτων εὐλαβουμένων.—In Baptismus Christi, tom. iii. p. 369.

† A.D. 374.

‡ Te nunc Domine precor, ut supra hanc domum tuam, supra hæc altaria, quæ hodie dedicantur, supra hos lapides spirituales, quibus sensibile tibi in singulis templum sacratur, quotidianus præsul intendas, orationesque servorum tuorum, quæ in hoc loco funduntur, divina tua suscipias misericordia. Fiat tibi in odorem sanctificationis omne sacrificium, quod in hoc templo fide integra, pia sedulitate defertur.

§ Gen. xxviii. 16, &c.

we read that the patriarch Jacob, awaking out of his sleep, exclaimed concerning the spot on which he had been taking his repose,—“How terrible is this place ! This is no other but the house of God, and the gate of heaven. And Jacob arising in the morning, took the stone which he had laid under his head, and he set it up for a title, pouring oil upon the top of it.” Moses was thus directed by Almighty God :—“Thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer.* And therewith thou shalt anoint the tabernacle of the testimony, and the ark of the testament. And the table with the vessels thereof, and the candlestick and furniture thereof, and the altars of incense. And thou shalt sanctify all, and they shall be most holy ;”† a command which the Jewish lawgiver carefully complied with, as we find in the book of Numbers, where it is recorded, that “in the day that Moses had finished the tabernacle, and set it up, and had anointed and sanctified it, with all its vessels, the altar likewise and all the vessels thereof.”‡ The Church conceived that the anointing of her altars was an emblematical ceremony which she could appropriately borrow from the old law.

At what precise period the Church adopted the ceremony of anointing the altar at its consecration, is uncertain. We have, however, testimonies of a date that avouch its use at an early period : but this is certain, that towards the commencement of the sixth century, it became an ordinance enacted by more than one council. The author of the works which pass under the name of St. Dionysius the Areopagite, not only observes, in a general manner, that, in his time, according to a universal rule, and (as it would appear

* The ingredients of the unction are thus enumerated by Moses :—“Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much, that is, two hundred and fifty sicles ; of calamus in like manner two hundred and fifty. And of cassia five hundred sicles by the weight of the sanctuary ; of oil of olives the measure hin.”—Exod. xxx. 23, 24.

† Exod. xxx. 25, &c.

‡ Numb. vii. 1.

from his manner of speaking) one a long time established, a holy ointment was used at the consecration of every sacred thing;* but specifically notices, with strong emphasis, that it was a law of the most sacred mysteries, that the consecration of the holy altar should be completed by pouring out upon it the hallowed ointment.† The Council of Aidge‡ decreed that altars should be consecrated not only by the unction of chrism, but also by a sacerdotal benediction;§ and, a very few years after, the Council of Epone ordained that no altars, excepting such as were made of stone, should be consecrated with the infusion of chrism upon them.||

IX. SAINTS' RELICS ENCLOSED IN THE ALTAR-STONE.

Whenever an altar is consecrated, some small portion at least of saints' relics is invariably enclosed in it. This universal and established usage has descended from a venerable antiquity. From the earliest periods of the Church, it was usual to employ the tomb of a martyr for the purposes of the altar. Not only did this custom call to the remembrance of the faithful, the brethren whose souls are described by St. John as reposing under the mystic altar of heaven;¶ but it furnished them with an admonition of their duty of laying down their lives like the martyrs, if required, in the profession of the faith of him who was crucified

* Τῷ Θείῳ μύρῳ χρῆται πρὸς παντὸς ἱεροῦ τελεσιουργίαν.—Hierarch. Eccl. c. iii. The Church still retains this ancient practice; for not only the altar-stone, but the chalice and paten, are blessed and anointed by the bishop before they can be employed in the Eucharistic sacrifice.

† Καὶ τοῦτο δὲ ἱεραρχικῶς ἐννόησον, ὅτι καὶ τοῦ Θείου θυσιαστηρίου τὴν ἱερὰν τελείωσιν, ἣ τῶν ἁγιωτάτων τελεῶν θεσμοθεσία, ταῖς τοῦ ἱερωτάτου μύρου τελεουργεῖ πανάγειν ἐπιχύσσειν.—Hierarch. Eccl. c. iii.

‡ A.D. 506.

§ Altaria placuit non solum unctione chrismatis, sed etiam sacerdotali benedictione sacrari.—Con. Agathen. can. xiv. apud Labbeum, tom. iv. p. 1385.

|| Altaria nisi lapidea, infusione chrismatis non sacrentur.—Con. Epon. can. xxvi. apud Labbeum, tom. iv. p. 1579.

¶ Apoc. vi. 9.

for their redemption. It would be superfluous to rehearse the observations we have made in a former chapter in illustration of this ancient practice.*

X. THE ALTAR COVERED WITH LINEN CLOTHS.

Anciently, as now, the table of the altar was overspread with linen cloths. St. Optatus Milevitanus,† notices this practice as everywhere observed in his time. “Who,” demands that writer,—“who amongst the faithful is ignorant that when the holy mysteries are offering up, the boards of the altar are covered over with a linen cloth? During the sacred rites this veil could be touched, but not the wood.”‡ According to the rubrics of St. Gelasius’s Sacramentary, not only the altar, but the linen cloths are directed to be blessed and consecrated, as they are to serve for enfolding the body and the blood of Jesus Christ:—“Deign O Lord,” says the prayer, “to sanctify, bless, and consecrate these linen cloths for the use of thy altar, to cover and envelope the body and blood of thy Son our Lord Jesus Christ.”§ In the Pontifical of Egberht,|| who was Archbishop of York in 732, are contained the same prayers.¶ The ancient liturgies once

* For these proofs the reader is referred to p. 266, *et seq.* It is on account of this custom that the priest, on having ascended the steps leading to the altar, kisses that part of it which encloses the relics, at the same time that he recites the prayer which may be seen at p. 6.

† A.D. 370.

‡ Quis fidelium nescit in peragendis mysteriis ipsa ligna linteamine cooperiri? Inter ipsa sacramenta velamen potuit tangi, non lignum.—Lib. v. adv. Parmen.

§ Sanctificare, benedicere, consecrareque digneris hæc linteamina in usum altaris tui ad tegendum involvendumque corpus et sanguinem Filii tui Domini nostri Jesu Christi: qui tecum vivit et regnat Deus.—Codices Sac. Rom. Eccles. Cura et studio Joseph Mariæ Thomasii, p. 121.

|| A missal which contains the additional prayers and rubrics for a bishop, when he celebrates Mass.

¶ Martene, in his work *De Antiquis Ecclesiæ Ritibus*, mentions a beautiful manuscript copy of Egberht’s Pontifical, written in Saxon characters, about the year 950.

used in Gaul, and Spain, and at Milan, which still retains the Ambrosian rite, also contain formulas the same in substance, and almost similar in expression.* A distinction is to be observed between the two species of linen cloths employed for covering the altar. It is now more than a thousand years that a custom has universally prevailed throughout the Latin Church, of having the altar, at all times, overspread with a linen napkin. Over this is laid, at the celebration of the liturgy, a second species of altar-cloth, called the corporal, and is used for such a purpose, not only in the Western, but throughout the Greek, and all the Oriental Churches. The corporal, in the Latin Church, continued for many ages of such dimensions, that it completely covered the whole surface of the altar-table; but the gradual curtailments through which it passed, reduced it to its present diminutive form, merely sufficient to cover the spot more immediately before the priest, upon which he consecrates the Eucharist. The Greeks also have more than one linen pall upon their altars. The first covering has, at its four corners, pieces of linen or silk embroidered or painted with the names of the four evangelists.

The second is denominated the flesh-cloth : because, as one of their writers remarks, since the altar may be likened, at the same time, to the sepulchre, and to the throne of Jesus; so the linen cloths which cover it, are considered to represent both the shroud that enveloped his blessed body, and the mantle of his glory.† As a third covering, is spread out a long towel corresponding to the corporal‡ of the Latin Church,

* Le Brun, *Cérémonies de la Messe*, tom. vi. p. 583, &c.

† Simeon Thessal. *Lib. de Templo et Missa*, apud Goar, pp. 215, 216.

‡ The Greeks have another linen covering for the altar, denominated *Antiminsia*, which is an oblong piece of linen, having attached to it a small purse or bag, containing saints' relics. Palls of this description are blessed by their bishops, at the dedication of churches, and afterwards are carried about, and spread out, before saying Mass, upon those altars that have never been consecrated. They serve, in reality, all the purposes of the portable altars in use throughout the Latin Church.

called *Εἰλητον*, which has been already noticed at p. 74.*

XI. ORNAMENTS OF THE ALTAR: CANOPY; VEILS; THE CROSS; CANDLESTICKS; CHALICES; FLOWERS.

CANOPY.—No sooner did the Christian religion behold the erection for her service of those sumptuous edifices which Constantine the Great constructed at Rome, Jerusalem, and other cities of the empire,† than she observed her altars to become the principal object of devotion and ornament. The sacred altar-table, that, whenever it was practicable, was made to overhang the subterranean tomb of an apostle or some glorious martyr in the catacombs below, was, in its turn, overshadowed by a canopy fashioned like a cupola, surmounted by a cross,‡ and richly adorned with sculptured ornaments, but always resting on four columns, in general of porphyry or some precious marble, and even sometimes of silver overlaid with gold, and planted at the four corners of the holy altar.§

* In the Constitutions promulgated by the Catholic Archbishops of Canterbury, several particular mandates were issued concerning altar-cloths. Walter Reynold, who occupied the primacy somewhere about 1322, decreed that,—“*Linteamina, Pallæ, Corporalia, et alia indumenta altaris integra sint et mundissima*” (Provinciale Gulielmi Lyndwood, p. 235); and amongst the articles of church-furniture which Archbishop Robert Winchelsey (A.D. 1305) determined to be incumbent on the parishioners in his province to provide for their respective parish churches, were—“*Frontale ad magnum altare, cum tribus Tuellis*,” which Lyndwood (A.D. 1422), in his annotations, explains to be a frontal for the high altar, and three linen napkins, one which was to serve as a towel for wiping the priest’s fingers, when he washes them at Mass (see p. 78), the remaining two as cloths to be spread under the corporal (Lyndwood, 252), which he remarks is denominated by such a name, because it signifies the linen bands with which the body of our divine Redeemer was enveloped in the sepulchre.

† These churches were denominated *Basilice*, not only from the circumstance of being built after the models of such edifices as bore that name amongst the Pagan Romans, and of which not a few were converted into churches; but also from the regal magnificence and riches which adorned them.

‡ Paulus Silentarius, A.D. 555.

§ According to the fathers of the Church who have written on mystic theology, such materials, independent of their richness, were selected on account of the spiritual meaning attached to them.—St.

This dome-like canopy was more usually denominated *ciborium**—Κιβώριον—from its supposed resemblance

Dionysii Areop. De Cœlest. Hierar. c. ii. Gold was esteemed as a symbol of the celestial essence : hence, the doves and vessels containing the Eucharist were made of this precious metal. Porphyry, by its deep glowing tinge, was regarded as a type of divine and lively fervour.—St. Dionysii Areop. De Angel. Hier. c. xiv. Most of the ancient altars in Rome have porphyry columns around them.

* There anciently prevailed a custom, as was remarked before (p. 199), of enclosing the blessed Eucharist, reserved, under the form of bread, for the communion of the dying, in a hanging vessel of gold or silver, made sometimes in the form of a turret, but more generally like a dove, which was suspended by a cord from the interior of the altar canopy or ciborium. In process of time this custom was changed, and the blessed sacrament, contained in a pyxis,—a cup resembling a chalice with a cover,—was deposited within a species of little temple that was erected on the altar, and built to resemble the ciborium or canopy with its dome and columns, with this exception, that the intervening spaces between the columns were filled up with marble or wood, according to the material of which it happened to be constructed ; and it was accessible only to the priest who possessed the key of its little portal. To this diminutive temple was transferred in Italy the name of “ciborium ;” while the larger prototype or canopy was called “umbraculum.” In other countries, and in England among the rest, it was denominated “tabernacle,” a name which it has ever since continued to retain. In Italy, however, what we understand by “tabernacle” is termed “ciborio,” and the canopy (and one is usually suspended over the high altar, and in general hangs from the roof of the church, though sometimes, as at Rome, it rests, as anciently, upon four columns) is called “baldacchino.”

It would appear that the ancient practice of keeping the blessed Eucharist reserved for the communion of the sick, and to receive the perpetual adoration of the people, in a cup or chalice suspended before the altar, was observed in Catholic England up to a much later period than in some kingdoms on the continent, and that the use, for a similar purpose, of tabernacles fixed in the centre of the altar, was not introduced here until about five or six years previous to the unhappy change in the national religion. Of this custom we have various traces in our old native writers. Roger de Hoveden, professor of theology at Oxford in 1198, refers to it, as he notices the snapping, on a certain occasion, of the chain which upheld this pendent tabernacle, and says :—“Cecidit etiam super altare pyxis, cui corpus Christi inerat, abrupto vinculo” (Hist. Anglic. p. 486) ; and Ger-vasius, the monk of Canterbury (A.D. 1201), in his description of a fire which consumed part of the cathedral in that city, relates that the pyxis containing the blessed Eucharist which used to hang over the high altar, was rescued by a certain monk from the conflagration. “Suscepit a monacho quodam pyxidem cum Eucharistia quæ desuper

to the bowl of a reversed cup, so designated by the Greeks.*

VEILS.—Between these columns were in many churches suspended veils or curtains, frequently em-

majus altare pendere solebat." Lyndwood observes that, although the custom followed at his time (A.D. 1422), of keeping the body of our Lord within a canopy suspended before the altar was commendable, inasmuch as it exhibited the Eucharist in a way more conspicuous to public view for adoration, yet he preferred the method which he had lately witnessed to prevail in Holland and Portugal, of depositing the blessed sacrament within a niche inserted within walls, and placing it under lock and key; for in this manner all irreverence towards the sacrament was prevented, by placing the sacred vessel which contained it beyond the rash and unhallowed touch of the profane, and in a place of security where the cupidity of the sacrilegious could not reach it. "Licet enim consuetudo Anglicana ut scilicet Eucharistia in canopeo pendeat super altare, commendabilis, sit illa consideratione, qua citius representatur nostris aspectibus adoranda, non tamen est commendabilis eo respectu quo ponitur in loco publico, sic quod ad eam manus temerariæ de facili valeant extendi. Nam licet in cupa, quæ forsân clausa est, pendeat; tamen ad illam deorsum mittendam, vel forsân cum illâ cupâ totaliter auferendam, manus temerariæ de facili possunt apponi. Et ideo, ut mihi videtur, commendabilior est usus aliorum locorum quæ vidi, viz. in Hollandia et Portugallia, in quibus ordinatur unus locus singularis honestus prope altare, in quo reponitur Eucharistia sub clavibus infra parietes vel locum bene munitum conservanda, sic quod nullus ad ipsam Eucharistiam accedere poterit nisi sacerdos loci illius clavem custodiens."—Provinc. Gulielmi Lyndwood, lib. iii. p. 248.

It should be observed that the term "ciborium," which originally designated the canopy over the high altar, and was afterwards, as it still continues to be in Italy, applied to signify a little temple in which the holy Eucharist is reserved, has been assigned in England to signify the chalice-like covered cup itself which contains the sacred species; while elsewhere the same vessel is generally denominated by the more appropriate appellation of pyxis or pyx. In the Greek Church, the blessed sacrament is reserved behind the altar, upon which a volume of the Gospels always rests. A lamp, kept perpetually burning, is suspended in such a manner as to hang between the altar and the place for the blessed sacrament, and is regarded by the Greeks as a becoming token of reverence towards the word of God inscribed within the sacred volume, and the Word made flesh, Christ Jesus dwelling amongst us, but veiled under the appearance of the sacramental species.—Goar, Euchol. Græc. p. 15.

* Κεῶρον properly signifies the globular pod which contains the seeds of the *Nymphaea nelumbo*, or sacred lotus of the Egyptians. By the ancients it was frequently cut in two, and its bowls employed as drinking-cups.

broidered in the richest manner, and interwoven with threads of gold,* which were drawn around the altar until after the communion. That it was once the custom in some places in England to hang veils round the altar, may be conjectured from an illumination which serves as the frontispiece to the manuscript life of St. Thomas à Becket, preserved in the Cotton library.† The illumination exhibits the figure of a priest saying Mass at an altar, at the sides of which are suspended two veils. The custom of veiling the altar at any part of the holy sacrifice, has fallen into disuse in the Latin Church, but is still, though in a manner varying from the ancient practice, retained amongst the Greeks, who divide their sanctuary from the body of the church by a wainscot partition, in which there are three doorways, fitted up below with a small wicket, and having the higher part of the interstice veiled with curtains on which is painted the figure of the archangel St. Michael, with a stern, terrific countenance, holding in his hand a flaming sword.‡

The centre opening in this partition, which somewhat resembles the altar-screens and chancel-railings in our old English churches and venerable Catholic cathedrals, is denominated the royal gate, because it is through it that the deacon, previously to receiving the Eucharist, exhibits the sacrament to the adoration

* These veils were called *tetravela* in the Latin, and *Ἀμφιθύρα* or *Παραπετάσματα* in the Greek Church; and the mystic signification of them, when drawn around the altar, is explained in beautiful language by Simeon of Thessalonica, in his book "On the Temple and the Liturgy," when he says:—"By the veils of the altar, is imaged the celestial tabernacle of God, wherein dwell legions of angels, and the saints repose in peace."—Goar, *Euchol.* p. 215. Anastasius frequently mentions the presents of these veils which were made by the popes to the several great churches at Rome. "Hic fecit in circuitu altaris basilicæ *Tetravela* octo, quatuor ex albis, et quatuor ex coccino."—In Sergio. "Fecit et in circuitu altaris, ubi supra, alia vela alba holoserica rosata, quæ pendent in arcu de ciborio numero quatuor."—In Leone III.

† It is marked, Julius, A. 11. ‡ Goar, *Euchol.* p. 18.

of the people; and, also, because at its threshold the lay communicant is permitted to participate in it.*

These gates are closed, and the veils are spread over them, when that part of the liturgy arrives, which we denominate the Creed,† and continue so until the elevation.‡ We have already adverted to the beautiful passage in the writings of St. John Chrysostom, in which he describes this ceremony.§ The painting on the curtains is not without its spiritual meaning amongst the Greeks; who conceive, that as the gates of paradise were guarded by cherubim with a flaming sword,|| the figure of the archangel brandishing his radiant arms, is not inappropriately affixed, like a heavenly sentinel, at the portals of the sanctuary,—the Eden where they consider Jesus Christ to have descended, to be really and substantially present in the Eucharist.¶

CROSS.—When the period had arrived that no danger existed of giving scandal to the newly-initiated neophyte by exhibiting the figure of the cross before him, we perceive that this holy sign was made to constitute a conspicuous ornament about the altar. Sometimes it was affixed on the summit of the ciborium or canopy,** at other times it rested immediately upon the altar.††

CANDLESTICKS.—Another conspicuous ornament were the gold and silver lamps and candelabra which encircled the altar, and during the celebration of the holy mysteries, shed not only splendour and brilliancy, but fragrance around it, fed as they were, sometimes with the most costly aromatic balsams, or supplied by perfumed wax, that diffused odours while they burned, as was observed in Chapter XI.‡‡

* Euchol. p. 151. † Ibid. pp. 75, 134. ‡ Ibid. pp. 84, 151.

§ Page 98. || Gen. iii. 24. ¶ Goar, Euchol. Græc. p. 134.

** Paulus Silentarius, apud Du Fresne, p. 569.

†† Sozomen, A.D. 440, lib. ii. c. 3. Evagrius (A.D. 594) takes notice of the silver crosses presented by Chosroes to one of the churches at Constantinople, to be placed upon the altar.—Evag. lib. vi. c. 21.

‡‡ See p. 410.

CHALICES.—The chalices and sacred vessels used for offering up the Eucharistic sacrifice, were not unfrequently employed on great solemnities to ornament the sacred table upon which they were arranged in rows, and intermingled with the diptychs or carved ivory tablets of which mention was made in a preceding chapter.* Although the service to which these vessels were dedicated, and not the richness of the materials, formed the criterion of the value in the estimation of the pious Christian, still, however, from a reverence towards the tremendous sacrifice,† we observe that, wherever circumstances would allow it, the most costly substances were appropriated to that purpose; and chalices were made not only of glass,‡ and of silver,

* That the altars erected by the early Christians in the catacombs, and those that were built, at later periods, in the side-chapels and oratories of large churches, were ornamented with paintings, either in fresco, or on panel, is certain. In proof of this, may be noticed the chapel with its altar in the catacombs, given as a frontispiece to this volume; as well as the description of a cemeterial oratory and altar, in the verses of Prudentius. (See pp. 265, 273.) It was only when the custom was introduced of placing the altar leaning against the wall, and of saying Mass in such a manner, that the celebrant stood, not with his face, but with his back, towards the people, as at present, that the altar-piece, according to its present form, was introduced. The diptychs, exhibiting their sculptures to the spectator, stood unfolded on the isolated altars that looked towards the people. When the position of the altar was changed, instead of resting on the altar itself, these diptychs were affixed upon that part of the wall immediately above it, and in time were replaced by paintings. Hence the origin of our present form of altar-pieces. (See p. 481, &c.)

† Not only the altar, but the chalices, the patenæ, and every utensil employed in offering up the Eucharistic sacrifice, were regarded with much religious reverence. They were consigned to the jealous custody of the deacons, who deposited them in a particular recess near the altar, called *Sceuphyllacium*, whither they were conveyed, in general, immediately after Mass. Not only laics, but subdeacons, and every other order of inferior clergy, were prohibited from handling them (Concil. Laodic. cap. xxi.; Concil. Agath. cap. lxvi.); and it was reputed a sacrilege of the deepest profanation to use them for any other purpose than the celebration of the holy sacrifice; excepting in the season of distress, when it was conceived an act of laudable charity to apply even the sacred vessels of the sanctuary in alleviating the distresses of the poor.

‡ That the chalice used by the impostor Marcus was of glass, or crystal, may be inferred from the manner in which St. Irenæus notices

but sometimes of crystal, onyx, sardonyx, and of the purest gold. Like the altar, they were anciently, as they are now, consecrated and anointed before being used in the service of religion, throughout all the Church, whether Latin or Oriental.*

FLOWERS.—The innocent and expressive, at the same time beautiful, ornament of flowers, was not forgotten by the ancient Christians in the decoration of their churches, but especially their altars. St. Augustin particularly mentions this custom, as he notices the renunciation of paganism for Christianity made by the expiring Martialis, whose son-in-law, after praying with much fervour for his conversion at the foot of St. Stephen's altar, approached as he was going

one of the proceedings of that heresiarch. This Marcus, who lived in the second century, availed himself of some sleight-of-hand, or rather of the knowledge of a chemical secret, for the propagation of his errors. Over a chalice containing white wine mingled with a little water, it was his custom to pronounce, in imitation of the Christian priesthood in the consecration of the Eucharist, a solemn formula of prayer. At the end of his impious invocation, which was very long, this impostor so contrived—no doubt by the dexterous infusion of his chemical secret—that, instead of white, there appeared red wine in his transparent chalice, to the surrounding gazers, who were persuaded to believe, that through his words, the visible transmutation of the wine had been accomplished by the sovereign grace which causes its own blood to flow into the cup, for them to drink. “*Pro calice vino mixto fingens se gratias agere, et in multum extendens sermonem invocationis, purpureum et rubicundum apparere fecit poculum, ut putetur ea gratia ab iis, quæ sunt super omnia, suum sanguinem stillare in illius calicem, per invocationem ejus.*” Unless the Church then taught, and the faithful believed in, the doctrine of transubstantiation, the impostor Marcus would never have pretended to possess a power similar to that publicly recognized in the priesthood, of changing, by virtue of the words of consecration, wine into the blood, at the Eucharistic sacrifice. D'Agincourt has given three chalices of glass, one of which is coloured and highly ornamented, tom. vi. pp. 30, 31 ; tom. xii.

* See Renaudot, tom. i. p. 323, Liturgiar. Oriental. Collectio. From the ancient custom of the Church, of consecrating by prayers and unctions, not only chalices, but every other vessel and utensil destined for holding the Eucharist, joined to her solicitude in depositing them in places secure from the touch of any but the ministers of religion, and preserving them from the remotest danger of being employed in profane uses, may be collected a powerful argument in favour of the general and ancient belief in the real presence of Jesus Christ in the sacrament of the altar.

away, and carried off from it some of the flowers that were placed there,* and conveyed them to the couch of his dying relative.

St. Jerom particularly panegyryzes his friend Nepotian for his devotional assiduity in adorning the walls of the church with a variety of flowers, and the boughs of trees;† and St. Paulinus of Nola refers to the same practice as he describes the manner of celebrating the annual festival of his patron saint, St. Felix, in the following verses :—

“Ferte Deo pueri laudem, pia solvite vota,
Spargite flore solum, prætexite limina sertis :
Purpureum ver spiret hiems, sit floreus annus
Ante diem, sancto cedat natura diei.”

S. Paulin. Nat. iii.

Hymn praise to God, ye youths ; discharge your vows ;
Strew flowers around ; the threshold wreath with boughs.
Let hoary winter sigh like purple spring ;
And the young year his earliest garlands bring
Before their season ; thus shall nature pay
A fitting homage to this hallow'd day.‡

XII. THE RESPECT PAID TO ALTARS—ASYLUM.

That the ancient fathers of the Church, whether Greek or Latin, were unanimous in exhibiting much religious reverence towards the altar, and in requiring

* Deinde abscedens, aliquid de altari florum, quod occurrit tulit.—*De Civit. Dei, lib. xxii. c. vii.*

† Basilicas Ecclesiæ et martyrum conciliabula diversis floribus, et arborum comis vitiisque pampinis adumbravit.—*Hieron. Epist. iii.*

‡ The custom of ornamenting the altar with flowers, of strewing leaves upon the pavement of churches, and hanging their doors with wreaths of evergreens, is still kept up in Italy. The beautiful flower-carpet, called the *Infiorata*, which is annually designed and strewed along one of the principal streets at Gensano, a town near Rome, for the procession of Corpus Christi, excites the admiration of every traveller by its elegance and ingenuity. The custom of decorating the church with green boughs and flowers still partially lingers in England ; but the elegant and appropriate use of flowers, in the celebration of a religious festival, is nowhere witnessed nor displayed with purer taste than at the romantic village of Tissington, Derbyshire, where is observed, on the feast of the Ascension, what is denominated “well-flowering.”

the faithful to regard it with similar respect, is evident from those unequivocal epithets indicative of honour and of sanctity, under which they designate it in their writings and discourses. The sacred—the divine table; the holy—the most holy altar; the altar of Christ; the table of the Lord, are the common appellations under which they mention it.* Nor did this reverence consist in words alone; it was unceasingly manifested by other proofs of homage.

On entering a church, Latins, Greeks, and Orientals, have, from time immemorial, been accustomed to bow towards the altar;† we still continue to show this token of our homage to the sacred table.‡ That not only the threshold and door-posts of the church were revered by the prostrations and embraces of the pious,§ but that similar honours were also paid to the altar, is evident from the testimony of ancient writers. St. Ambrose particularly mentions the joy which animated the soldiers as they entered his church at Milan, and crowded round the altar, which they devoutly kissed, as they published the news that the emperor had revoked his edict for surrendering the churches in that city to the Arians;|| and St. Athanasius bore witness to the devotion of many whom he beheld going to the holy altar, embracing it with fear mingled with joy.¶

* Demonstrative proofs of this may be abundantly collected from the several extracts from their writings which have been noticed in this chapter.

† See the Liturgies of St. Chrysostom and St. Basil.

‡ The Jews, on entering the Temple, bowed towards the mercy-seat.

§ *Triumphalibus Apostolorum liminibus affusus, &c.*—Sidonius Apol. lib. i. epist. v. *Sternitur ante fores et postibus oscula figit.*—Paulinus, Natal. Felix.

|| *Certatim hoc nunciare milites, irruentes in altaria osculis significare pacis insigne.*—Lib. v. epist. xxxiii.

¶ Alvarez, in his account of the Ethiopian Christians, c. lxxxviii., informs us, that whenever their emperor takes the field, four priests accompany him, conveying on their shoulders a case covered over with cloth of gold, containing the consecrated altar-stone; four other priests follow to relieve their brethren in carrying the holy burden; and two minor

ASYLUM.—Such a religious respect for the altar is attested by another usage of antiquity, by which the most inviolable protection was afforded to those who fled to the holy table, and thus obtained for themselves, against the oppression of the powerful, the vengeance of an insulted neighbour, or the power of the outraged laws, that security which is denominated “Asylum.” The antiquity of such a refuge is attested by the writings of many holy fathers. St. Gregory Nazianzen instances the courage of St. Basil, in affording protection to a widow who had sought refuge at the altar of his church, from the importunity and persecutions which she had to suffer from the governor of Pontus;* and in Synesius, as well as in other ancient writers, the altar is frequently denominated the Ἄσυλος τράπεζα, or table of asylum, from which it was unlawful to force any one away.†

XIII. RECAPITULATION.

In perusing the foregoing paragraphs, the most superficial observer must have noticed the similarity in the language which is employed, and the uniformity of ideas exhibited by all antiquity with reference to the altar. It is a matter of fact that forces itself upon every one’s attention, that from the Apostolic era up to the present moment, the pastors of the Church have invariably spoken of the sacred table, however incidentally they may have happened to refer to it, as the altar of the living God—the holy—the sacred—the tremendous altar, upon which there is offered up a true—a real sacrifice: the victim for this sacrifice, they have unanimously proclaimed to be the Son of God—Christ Jesus—whose same body and whose same blood, once immolated in a bloody manner on the cross,

clergy go on before, one of whom bears a cross and a thurible, the other carries a little bell, at the sound of which every one whom they meet upon the road, stops; and those who happen to be on horseback dismount, to exhibit a becoming respect to the altar as it passes.

* Naz. Orat. xx. De Laud. Basilii.

† Syn. Epist. lviii.

are now daily, nay hourly, sacrificed in an unbloody manner on our altars, and afterwards partaken of both by the sacrificing priest and the attendant people. Not only do we hear such a doctrine insisted on as a necessary and universally accredited article of faith, and that, too, in expressions free from the faintest shade of ambiguity, and by the teachers of the Christian religion dwelling in regions widely separated from each other, and flourishing at epochs with the lapse of centuries dividing them; not only do we witness the entire body of the faithful assenting to such a tenet and echoing it back, but we everywhere behold the profound and well-defined impression with which this belief has stamped the entire Church of Christ, pastors as well as laymen; and how it has from the birth of Christianity, not only extended its influence to the arrangement of every Liturgy, and the construction of the house of God, and determined the distribution of its parts and style of ornament, but insinuated itself into the civil institutions of so many nations. If we take the trouble to peruse and collate the ancient Liturgies, we shall immediately discover that each of their respective authors had no other object in view, while arranging them, than to draw up a rite or ceremony for offering up sacrifice; for in all these venerable documents of primitive belief, without one solitary exception, the correlative terms of victim, sacrifice, priest, and altar, are invariably found. If we search amongst the earliest monuments of Christianity, in every nation, whether these monuments consist of edifices dedicated to the worship of the Deity, and are now standing;* or whether they be descrip-

* During a thousand years, so indissolubly associated in the minds of the inhabitants of these islands were the ideas of altar and of sacrifice, that, on the breaking out of the great heresy, at the commencement of the sixteenth century, the patrons of the new belief soon began to encounter the difficulty of eradicating the old doctrine of the Eucharistic sacrifice of the Mass, as long as the sacred table upon which it used to be offered was permitted to continue standing. Their innovating zeal was, therefore, immediately employed in overturning every altar which could be discovered, in cathedral, humble parish-

tions of splendid temples now dwindled into dust, and only known by an enumeration of their beauties and magnificence, recorded in the writings of the ancients ; everywhere shall we behold an altar for sacrifice, occupying the principal and most conspicuous situation, and regarded by all as an object of peculiar respect, the immediate boundary of which was considered so hallowed, on account of the sacrifice of Christ Jesus there, that to desecrate it, was a heinous crime ; and not only the demon-sisters, Hatred, and Revenge, and Persecution, but Justice herself, glowing with lawful indignation, would arrest her footsteps at the threshold of the sanctuary, nor dare to go forward and drag the object of her pursuit from the horns of that altar which he was embracing. We shall see, too, that it was profound devotion towards the victim offered there, that stimulated the piety of the faithful to spread the richest carpets round the altar ; to hang the most gorgeous veils on every side of it ; to canopy it with domes of porphyry or silver ; to pile chalices of gold or precious stones upon it ; to render it, in fine, as glorious as possible. Having ascertained the sense of the Church of Christ upon this article of doctrine through such a multitude and variety of testimonies, the sincere Christian will recognize the Mass to be a true and real sacrifice.

church, or private oratory ; and such was the searching diligence with which they perpetrated the annihilation of the altars of the most high God, that but few of the many thousands which once stood in England can now be pointed out, to satisfy the cravings of the antiquarian scholar or the architect. How much the turbulence of the religious innovators in the sixteenth century resembled the outrages committed in the fourth, by the Donatists and Arians, who burned and overturned the altars of the Catholics !—(See p. 493.)

PART THE SECOND.

CHAPTER XVII.

ON INCENSE.

CONTENTS.

1. Incense used under the Old Law.—2. Noticed in the New Testament.—3. Adopted by the Primitive Church.—4. Incense prescribed in all the Liturgies.—5. Spiritual meaning of Incense.
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I. INCENSE USED UNDER THE OLD LAW.

OF the several rites which the Catholic Church employs for the celebration of her Liturgy, and in performing the other functions of divine worship, the burning of incense is not the least conspicuous. Hence a separate chapter has been dedicated to investigate by whom this ceremony was originally employed in the service of religion; to ascertain its general observance throughout the East and West; and to enumerate some amongst those monuments of antiquity that testify its adoption in the earliest ages of the Christian faith.

It was thus that Moses received particular injunctions from God to employ incense in the service of the tabernacle:—"Thou shalt make an altar to burn incense of setim-wood, and thou shalt overlay it with the purest gold, and thou shalt make to it a crown of gold round about; and Aaron shall burn sweet-smelling incense upon it in the morning."*—"Take unto thee

* Exod. xxx. 1, 3, 7.

spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight, and thou shalt make incense compounded by the work of the perfumer well tempered together, and pure, and most worthy of sanctification. And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be unto you. You shall not make such a composition for your own uses, because it is holy to the Lord.”* Directing how the high-priest was to enter into the sanctuary, the Lord commanded that, “taking the censer which he had filled with the burning coals of the altar, and taking up with his hand the compounded perfume for incense, he should go in within the veil into the holy place, that when the perfumes were put upon the fire, the cloud and vapour thereof might cover the oracle.”† Amongst the vessels which Solomon provided for the service of the house of the Lord, are particularly enumerated the censers which he caused to be made of the most pure gold.‡

II. NOTICED IN THE NEW TESTAMENT.

It was from this religious custom of employing incense in the ancient temple, that the royal prophet drew that beautiful simile of his, when he petitioned that his prayers might ascend before the Lord like incense.§ It was while “all the multitude was praying without at the hour of incense, that there appeared to Zachary an angel of the Lord standing on the right side of the altar of incense.”|| That the oriental nations attached a meaning not only of personal reverence, but also of religious homage,¶ to an offering of in-

* Exod. xxx. 34, 37.

† Levit. xvi. 12, 13.

‡ 3 Kings vii. 50 (Prot. Vers. 1 Kings, &c.).

§ The Jewish shekel, but particularly the coins struck by Simon Machabeus, present, on the obverse, the figure of a smoking thurible.

|| St. Luke i. 10, 11.

¶ Calmet, Dissert. in ii. St. Mark.

cense, is demonstrable from the instance of the Magi, who having fallen down to adore the new-born Jesus, and recognize his divinity, presented him with gold, and myrrh, and frankincense.* That he might be more intelligible to those who read his book of the Apocalypse, it is very probable that St. John adapted his language to the ceremonial of the Liturgy then followed by the Christians in celebrating the Eucharistic sacrifice, at the period the evangelist committed to writing his mysterious revelations. In depicting, therefore, the scene which took place in the sanctuary of heaven, where he was given to behold in vision the mystic sacrifice of the Lamb, we are warranted to suppose that he borrowed his imagery, and selected several of his expressions from the ritual then actually in use, and has, in consequence, bequeathed to us an outline of the ceremonial which the Church employed in the apostolic ages for offering up the unbloody sacrifice of the same divine Lamb of God, Christ Jesus, in her sanctuaries upon earth. Now St. John particularly notices how the "Angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all the saints upon the golden altar which is before the throne of God; and the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel."†

III. ADOPTED BY THE PRIMITIVE CHURCH.

The primitive Christians imitated the example of the Jews,‡ and adopted the use of incense at the celebration of the Liturgy.§ By the third of the Apostolical canons,|| we find it enacted, that, amongst the very few things which might be offered at the altar, whilst the Eucharistic sacrifice was celebrating, were

* St. Matt. ii. 11.

† Apoc. viii. 3—5.

‡ Casalius, de Sacris Christianorum Ritibus, p. 229.

§ Bona, Rerum Liturg. lib. i. c. xxv. sec. 9.

|| At p. 394 may be seen a note on these canons.

oil for the lights, and incense.* To demonstrate, in his refutation of Daillé, that the use of incense, in the Church service, was coeval with the Apostolic age, the learned Protestant writer Dr. Beveridge adduces an apposite passage from the writings of St. Hippolytus Portuensis, who evidently establishes the fact of its being employed in the ceremonies of the Church in his days, by the prophetic remark, that, at the consummation of the world, the Churches would be overwhelmed with profound grief as they witnessed the cessation of sacrifice and incense.† The testimony of St. Ambrose concerning the use of incense at the altar is lucid. “Oh!” exclaims the illustrious bishop, “Oh, that with us while incensing the altar and offering up sacrifice, an angel would assist, nay, would render himself visible!”‡ St. Ephræm, a father of the Syriac Church, which he ornamented toward the decline of the fourth century,§ directed in his will that no aromatic perfumes should be bestowed upon him at his funeral, but that the spices should rather

* Μη ἐξὸν δὲ ἔστω προσάγεσθαι τι ἕτερον εἰς τὸ θυσιαστήριον ἢ ἔλαιον εἰς τὴν λυχνίαν καὶ θυμίαμα, τῷ καιρῷ τῆς ἀγίας προσφορᾶς.

In answer to the words of Tertullian, who says,—“Thura plane non eminus. Si Arabiæ queruntur, scient Sabæi pluris et carioris suas merces Christianis sepeliendis profigari, quam diis suffumigandis” (Tertul. Apol. c. xlii.), the Protestant Dr. Beveridge replies that the only legitimate consequence that can be adduced from them, is that perhaps in Tertullian’s time the Church of Africa did not use incense; but it by no means follows that incense was not employed elsewhere.—Beveridge, *Codex Canonum Vindicatus*, p. 171.

† Πενθοῦσι δὲ αἱ ἐκκλησίαι πένθος μέγα, διότι οὔτε προσφορὰ, οὔτε θυμίαμα ἐκτελείται.—Lib. de Consummatione Mundi. In an excavation near St. Laurence’s *Fuori delle Mura* at Rome, A.D. 1551, was discovered a marble statue of this learned and venerable martyr, who is represented as sitting in an episcopal chair, on the sides of which are engraved his celebrated Paschal cycle, and the titles of several works of his composition. This statue is now deposited in the Vatican library. The learned prelate Monsignor Angelo Mai has published this cycle in vol. v. of his *Scriptorum Veterum Nova Collectio*, p. 70.

‡ “Utinam nobis quoque adolentibus altaria et sacrificium deferentibus assistat angelus, immo præbeat se videndum.”—In cap. i. *Lucæ*.

§ A.D. 370.

be given to the sanctuary, the aromatics offered to the Almighty, and the incense burned in the house of God.*

IV. INCENSE PRESCRIBED IN ALL THE LITURGIES.

The use of incense in all the Oriental Churches is perpetual and almost daily; nor do any of them ever celebrate their Liturgy without it, unless compelled by necessity.† The Coptic, as well as the other Eastern Christians, observe the same ceremonial as the Latin Church in incensing the altar, the sacred vessels, and ecclesiastical personages.‡

The most ancient of the three Greek Liturgies is that of St. James, from whom it is esteemed by the Greeks, and Syrian Christians of Jerusalem, to have been originally derived. § This liturgy commences with burning incense, which the celebrant puts into the thurible after he has approached to the altar. Immediately afterwards he incenses the Eucharistic bread, the smaller veil with which he covers the chalice, and the larger one which he spreads over the disk and chalice. He then incenses all the altar around, as well as those who are assisting there. Meanwhile all recite the following prayer as the officiating priest passes:—"Through the grace of thy benignity, receive the pure incense which the sons of the faithful Church have offered to thee to propitiate thy divinity. Have mercy on the penitent, and as Abraham's oblation on the mountain's top was received, and as the odour of the incense of Aaron the priest was sweet to Thee, so may the odour of our

* "Ne cum aromatibus me sepeliatis; non enim hic mihi honor prodest: neque mecum suaves odores ponatis; non enim decet me gloria. Sed thura date in sanctuario; me autem orationibus vestris comitamini. Aromata offerte Deo, et Psalmis me prosequimini. Pro odoribus et aromatibus, mei memoriam in deprecationibus vestris peragite. Quid enim mortuo proderit suavis odor, jam sensu carenti? Incensa adolete in domo Dei, ut qui illam ingrediuntur, suavi odore perfundantur."

† Renaudotii Liturgiar. Orient. Collectio, tom. i. p. 200.

‡ Ibid.

§ Ibid. tom. ii. pp. 2, 3.

incense be grateful unto Thee, and be appeased by it, O God of much mercy.”*

Amongst the munificent and truly imperial donations of Constantine the Great to the churches of Rome, Anastasius has not forgotten to put on record the golden thuribles presented by that emperor, who gave to the Lateran basilica two of these vessels, formed of the purest gold, each weighing several pounds; and to the baptistery belonging to the same church, a third thurible, likewise of the purest gold, and ornamented with a profusion of gems and precious stones.†

The use of the thurible for burning incense during the solemnization of Mass amongst the Anglo-Saxons, was not passed over without an especial notice by one of our Anglo-Saxon countrymen, who has left a poetical description of this rite.‡

V. SPIRITUAL MEANING OF INCENSE.

If we come to inquire, we shall find that it would be difficult to select anything which could be a more appropriate symbol of prayer.

1. The burning of incense at the altar indicates that the place is holy and consecrated to the worship of Almighty God, in whose service every creature ought to be employed, and, if necessary, consumed, to exhibit a proper homage, and to proclaim his glory.

2. A venerable antiquity informs us that the incense burnt around the altar, whence, as from a fountain of delicious fragrance, it emanates and perfumes the temple of God, has ever been regarded as a type of

* Renaudotii Liturgiar. Orient. Collectio, tom. ii. p. 4.

† Thimiamateria duo ex auro purissimo pens. libras triginta. . . . Thimiamaterium aureum cum gemmis prasinis et hyacinthinis xlii. pens. libras decem.—Anastasius, in Vitâ S. Silvestri, tom. i. p. 31.

‡ “Hic quoque Thuribulum capitellis undique cinctum,
Pendet de summo fumosa foramina pandens,
De quibus ambrosia spirabunt thura Sabæa
Quando sacerdotes Missas offerre jubentur.”

Anonym. inter Opp. Alcuini, t. ii. p. 550.

that good odour of Jesus Christ which should exhale from the soul of every true disciple.

3. Incense has invariably been considered as beautifully figurative of the sincere Christian's prayers. In fact, it would be impossible to select any symbol better calculated to signify to us what our prayers should be. The incense cannot ascend on high, unless it be first enkindled; so our prayers, which are, in reality, the desires of the heart, cannot mount before the throne of heaven, unless that heart be glowing with the fire of God's holy love. Nothing arises of the incense but what is of a grateful odour; we should, therefore, ask of God that he would prepare our hearts in a manner that such petitions may be breathed from them as have a holy fragrance; we should exclaim with the Psalmist, "Let my prayer, O Lord, be directed as incense in thy sight."* The whole of the incense is consumed, and every particle of it ascends in odorous vapours; so, also, all our aspirations should tend upwards to our God; nor ought any of them to hover on the earth.

4. This spiritual perfume, to which all the ancient Liturgies refer, is not only symbolical of our petitions, but especially typifies the prayers of the saints, which are so often described in holy Scripture to be an odour of sweetness before heaven. "The four-and-twenty ancients," says the sacred penman, "fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints."†

* Psalm cxi. 2.

† Apoc. v. 8.

CONCLUSION.

WE have now brought to a conclusion the remarks which were considered expedient to illustrate those several points of doctrine and ritual observance comprehended in the Liturgy or holy Eucharistic sacrifice of the Mass. The reader, in his perusal of them, must have observed the perpetual, and, in numerous instances, exclusive reference which was made to the testimony of the sacred volumes; and it is presumed, in the opinion of the unbiassed reader, with such success as to warrant the assertion that those articles of Catholic doctrine here elucidated, far from being in anywise opposed to the spirit, or contradicted by the letter of the holy Scriptures, are triumphantly confirmed by them on every occasion.

Not only will the celebration of the holy sacrifice exhibit to him who is separated from Catholics in religious credence, a form of public worship which so accurately, but exclusively, realizes the prophetic declaration of Malachias;* not only will it point out to his pious notice that clean oblation offered up to heaven amid every nation of the Gentiles, from the rising to the setting of the sun; but the Scripture proofs on which it is based must vindicate the truth of its being instituted by Jesus Christ himself.

In the illustration of the ceremonies and usages which accompany the solemnization of Mass, however superficial in his observations, every stranger to our Liturgy must have had his attention at once arrested by the venerable and apostolic antiquity of this service. In its rites he witnesses a ceremonial—he hears a voice in its language—he perceives in the vestments which array its ministers, so many testimonials which alone are sufficient to substantiate the ancient origin of the Mass, and refer its introduction to an epoch which beheld the birth of Christianity.

* Malach. i. 11.

A doctrine which was promulgated by the lips of truth itself, Christ Jesus, and invariably delivered as a portion of his Gospel to those people who were initiated in its mysteries—a ceremonial which was instituted by the Apostles, and regulated by those who more immediately succeeded them, assuredly demand, and should obtain from each sincere follower of Christ, the recognition of their several claims upon his reverence: such is the Eucharistic sacrifice of the New Law, called the Mass, an elucidation of the doctrines, and an explanation of the ceremonies of which have constituted the object of the present volume.

APPENDIX I.

Referred to at p. 163, and exhibiting Extracts from the Ancient Liturgies, in proof that the doctrine of the Real Presence must have been taught in all the Churches which the Apostles or their immediate disciples founded.

THE late venerable Bishop Poynter, from whose work, entitled "Christianity," the following extracts were made, observes :—"The substance of the ancient Liturgies was derived from the Apostles, and communicated by them to the Churches, where they preached and established the religion of Christ. The first Liturgy was that which was formed and used by the Apostles, in the Church of Jerusalem. Then other Liturgies were introduced into the other patriarchate Churches in the East, viz. of Alexandria, Antioch, and Constantinople.

"The names or titles affixed to the Liturgies are of little signification. Some of them, indeed, refer to the apostle who introduced the form of Christian worship in the churches where those Liturgies were used. But what is of the highest consequence is, that the Liturgies contain the common form and order of public worship, observed in those churches, and consequently, that they contain a public profession of the faith of all the clergy, and people attached to them, in the ages in which these Liturgies were in use.

"The most sacred part of the form of divine worship, the Canon (called the Anaphora in the Oriental Liturgies), during the first two or three centuries, was only committed to memory, and retained by the bishops and priests, as the Apostles' Creed was learnt and retained by the faithful. The Canon was not written till about the beginning of the fifth age ; when the danger of exposing all that was most sacred in the mysteries of religion to the derision and blasphemy of infidels, was not so great as it was in the first two or three centuries. But when the Canon was generally committed to writing, it was found to be the same in substance in all Christian countries. This showed the unity of its origin, in the unity of that faith, which was everywhere taught by the Apostles, and which was the spirit of the body and language of the Liturgies.

"Amongst the Oriental Liturgies, those of the Greek schismatical Church, and particularly those of the Nestorians and Eutychians, are very deserving of notice. These Churches have received no rite of religion, no tradition, no doctrine, from the Church of Rome, since the time of their separation from its faith or communion. The Greek schismatical Church separated about the year 890 ; the Eutychians

about 451 ; and the Nestorians about 431. The doctrinal language of the Liturgies of these Churches was not borrowed from the Church of Rome, after the period of their separation ; nor can any reasonable suspicion be entertained, that it was worded with any design of favouring the doctrine of the Roman Catholic Church.

"The Liturgies of the Nestorians and Eutychians were not originally composed by the founders of those sects ; they were the Liturgies of the Churches in which Nestorius and Eutyches were instructed in the Christian faith. A few insertions were afterwards introduced into them, expressing the peculiar doctrines of these heretical teachers, which were as much in opposition to each other, as they were to the common doctrine of all other Christian Churches. But on all the points of Christian doctrine and worship, on the Trinity, on the Sacrifice of the Mass, on the Real Presence, on Transubstantiation, on the Invocation of Saints, on Prayers for the Dead, &c., the Liturgies of the Nestorians and Eutychians are perfectly conformable to all other ancient Liturgies. This circumstance affords strong evidence that the doctrines and religious rites of all Christian Churches were the same, previously to the period of the separation of Nestorius and Eutyches from the faith of the Catholic Church. Their errors were against two articles of the mystery of the Incarnation. Nestorius denied the unity of person in Christ, and Eutyches denied the distinction of two natures in Christ."

FROM THE LITURGY OF ST. JAMES.*—Renaudot, tom. ii.

"*Priest.* Have mercy on us, God the Father Almighty, and send thy Holy Spirit, the Lord and giver of life, equal in dominion to thee and to thy Son, consubstantial and co-eternal, that coming, he may make this bread the life-giving body, the saving body, the heavenly body, the body giving health to souls and bodies, the BODY OF OUR LORD GOD AND SAVIOUR JESUS CHRIST, for the remission of sins, and eternal life to those who receive it.

"*People.* Amen.

"*Priest.* And may what is mixed in this chalice the blood of the New Testament, the saving blood, the life-giving blood, the heavenly blood, the blood giving health to souls and bodies, THE BLOOD OF OUR LORD GOD AND SAVIOUR JESUS CHRIST, for the remission of sins and eternal life to those who receive it.

"*People.* Amen."—Page 33.

"*The Priest, from the larger part of the Eucharistic bread, breaks off a smaller part, which he dips in the chalice, and with it signs the rest in the form of a cross, saying :* The blood of our Lord is sprinkled on his body, in the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost." ✠—Pages 41, 42.

* This Liturgy was used in the Church of Jerusalem, and is usually denominated the Liturgy of St. James, as the substance of it was delivered by that apostle. Of all the Liturgies it is the most venerable for its antiquity, and has been commonly employed throughout Syria. The most celebrated critics consider it as the Liturgy which was expounded by St. Cyril of Jerusalem, in his Catecheses.

"The Priest takes the body of Christ, saying:—Grant, O Lord, that our bodies may be sanctified by thy holy body, and that our souls may be purified by thy propitiatory blood," &c.

"Then he distributes the Eucharist to the priests, deacons, and laity, saying:—The body and blood of our Lord Jesus Christ is given to thee, for the pardon of offences, and the remission of sins, in this world and in the next."—Pages 41, 42.

FROM THE LITURGY OF ST. MARK.*—Renaudot, tom. ii.

"Priest. To thee, O Lord our God, from thy own gifts we have offered before Thee what is thine: send down upon us and upon this bread and chalice, thy Holy Spirit, that he may sanctify and consecrate them, as God Almighty, and may make the bread indeed the body.

"People. Amen.

"Priest, raising his voice. And the chalice, the blood of the New Testament, of the very Lord, and God, and Saviour, and our sovereign king, Jesus Christ."—Page 157.

"Priest. Supreme Lord, God Almighty! we beseech thee to expel the darkness of sin from our minds, and to exhilarate them with the splendour of thy Holy Spirit, that, filled with a lively sense of thee, we may worthily partake of the good things that are given unto us, THE IMMACULATE BODY AND PRECIOUS BLOOD OF THY ONLY BEGOTTEN SON, our Lord, and God, and Saviour, Jesus Christ," &c.

"The Priest, when he gives the communion to the clergy, says:—The holy body: and at the chalice he says:—The precious blood of our Lord, and God, and Saviour.

"The Priest says the prayer of thanksgiving:—We pray and beseech thee, O good Lord, lover of mankind, that the communion of the holy body and precious blood of thy only begotten Son, may be to us a viaticum of eternal life," &c.—Page 163.

"Priest. Thou hast given us, O Lord, sanctification, in the participation of the most holy body and precious blood of thine only begotten Son."—Page 165.

FROM THE LITURGY OF ST. CHRYSOSTOM.†—Goar.

"The Deacon goes to the Priest, and both ADORE thrice before the holy table, and they pray secretly:—O God be propitious to me a sinner.

"The Deacon, bending his head, shows the holy bread on the stole, and says secretly:—Bless, O Lord, the holy bread. And the Priest, standing erect, signs the holy mysteries thrice with a cross, and says secretly:—Make indeed this bread the precious body of thy Christ.

* This Liturgy was used in the Church of Alexandria, and is generally denominated the Liturgy of St. Mark. It exhibits the ancient rite of the Church of Alexandria, and was constantly employed amongst the orthodox Christians of Egypt, till they were compelled to adopt the Liturgy of Constantinople.

† This Liturgy is followed by all the Greek Christians of the Oriental and the Western Churches, as well as by the Georgians, the Mingrelians, Bulgarians, Russians, &c.

"*The Deacon.* Amen. *And again the Deacon* :—Bless, O Lord, the holy chalice ; *and the Priest blessing it, says* :—And what is in this chalice, the precious blood of thy blood.

"*The Deacon.* Amen.

"*The Priest prays in secret* :—Look down on us, O Lord, Jesus Christ our God, from thy holy dwelling, and from the throne of the glory of thy kingdom, and come to sanctify us, Thou who sittest together with the Father in the highest heavens, and art here invisibly present with us ; and vouchsafe, with thy powerful hand, to impart to us thy immaculate body, and thy precious blood, and by us to all the people.

"*Priest.* Holy things for holy persons.

"*The Priest, with attention and devotion dividing the holy bread into four parts, says* :—The Lamb of God is broken and divided, the Son of the Father ; He is broken but not diminished : He is always eaten, but is not consumed ; but he sanctifies those who are made part-takers.

"*The Priest, holding the holy bread, presents it to the Deacon, and the Deacon, kissing the hand presenting it, receives the holy bread, saying* :—Give me, O Lord, the precious and holy body of our Lord God and Saviour Jesus Christ. *The Priest says* :—I give to thee the precious and holy and pure body of our Lord and God and Saviour, Jesus Christ, for the remission of sins unto life everlasting.

"*In like manner the Priest receives the holy bread, and bowing down his head before the holy table, prays in this sort* :—I believe, O Lord, and I confess that thou art the Christ, the son of the living God, &c.

"*Holding the chalice, he calls the Deacon, saying* :—Deacon, approach ; *and the Deacon approaches, and ADORES once, saying* :—Behold, I come to the immortal king, *and I believe, O Lord, and confess, &c.*

"*And the Priest says* :—Servant of God, Deacon N., thou dost communicate of the PRECIOUS AND HOLY BODY AND BLOOD of our Lord and Saviour Jesus Christ, for the remission of thy sins, and everlasting life."—Page 83.

FROM THE SYRIAC LITURGY OF ST. BASIL, ONE OF THE MOST ANCIENT
IN USE AMONG THE SYRIANS.—Renaudot, tom. ii.

"*The Priest.* May thy Holy Spirit come down upon us and upon these gifts which we have presented, and may he sanctify them ; and make this bread, the glorious BODY of our Lord Jesus Christ, the heavenly body, the life-giving body, the precious body for the expiation of faults and the remission of sins, and eternal life, to those who receive it.

"*The People.* Amen.

"*The Priest.* And this chalice, the precious BLOOD of Jesus Christ, the Lord God, who has dominion over all things, the redeeming blood, the life-giving blood, the expiating blood, which was poured forth for the redemption and life of the world, for the expiation of faults, and the remission of sins, and eternal life to those who receive it.

"*The People.* Amen."—Page 554.

FROM THE LITURGY USED BY THE NESTORIANS, CALLED THE LITURGY OF THE HOLY APOSTLES.*—Renaudot, tom. ii.

*"The Priest breaks the Host which he holds in his hand, into two parts ; places that which is in his left hand on the paten, and with the other, which he holds in his right hand, he makes a sign over the chalice, saying :—*The precious BLOOD is signed with the holy BODY of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*"Then he dips it to the middle of the chalice, and with it signs the body, which is on the paten, saying :—*The holy BODY is signed with the propitiatory BLOOD of our Lord Jesus Christ. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"The Priest. Christ our God, Lord, King, Saviour, and giver of life, has graciously made us worthy to receive his body and his precious and sanctifying blood," &c.—Page 596.

FROM THE LITURGY OF NESTORIUS.—Renaudot, tom. ii.

"May the grace of the Holy Ghost come, and dwell, and rest on this oblation which we are offering before Thee ; may He sanctify it, *i. e.* this bread and chalice, the body and blood of our Lord Jesus Christ, Thou TRANSMUTING them, and sanctifying them, by the operation of the Holy Ghost, that the receiving of these holy mysteries may avail all who receive them, unto eternal life, and resurrection from the dead, and expiation of bodies and souls, enlightening of knowledge, confidence before Thee, and everlasting salvation, &c. May we be worthy with a pure conscience to partake of the BODY and BLOOD of thy Christ," &c.—Pages 633, 634.

"Since we have externally received thy body, may thy virtue internally dwell in us. Grant that thy living BODY, O LORD, WHICH WE HAVE EATEN, and thy pure BLOOD WHICH WE HAVE DRUNK, may not turn to our detriment, but to the expiation of our crimes, and the remission of our sins. O Lord of all," &c.—Page 634.

FROM THE COPTIC LITURGY, USED BY THE JACOBITES (OR EUTYCHIANS), CALLED THE LITURGY OF ST. BASIL.†—Renaudot, tom. i.

"The Priest shall say the invocation :—

"We beseech thee, O Christ our God, that thy Holy Spirit may come down upon us, and upon these gifts and offerings, and may sanctify them, and make them thy holy of holies.

"People. Amen.

* The Liturgy of the Holy Apostles is the ancient Liturgy of the Churches of Syria before Nestorius. In the Liturgy of Nestorius, which was the old Liturgy of the Church of Constantinople, that heresiarch has inserted his error in the Preface.

† The Liturgies of St. Basil, of St. Gregory, and of St. Cyril, were in common use among the Jacobites in Egypt, so called from James the Syrian (who died in 557), one of the Eutychian leaders who rejected the Council of Calcedon, and taught that there is only one nature in Christ.

“ *The Priest raising his voice* :—And may he make indeed this bread (*he shall make the sign of the Cross thrice over the bread*) the holy body of the same Lord our God and Saviour Jesus Christ, which is given for the remission of sins, and eternal life, to him who shall partake of it.

“ *People. Amen.*

“ *The Priest shall make the sign of the Cross thrice over the chalice, and shall say* :—And this chalice, the precious blood of thy New Testament, of the same Lord our God and Saviour Jesus Christ, which is given for the remission of sins and life everlasting to those who shall partake of it.

“ *People. Amen.*

“ *Priest.* We pray (God the Father) to make us worthy of the communion and participation of his divine and immortal mysteries, the holy BODY and precious BLOOD of his Christ.

“ *People. Amen.*

“ *The Priest elevates the Despoticon (or larger part of the consecrated Host), bows down, and says with a loud voice* :—Holy things for holy people. *All the people prostrate themselves with their faces to the ground. The Priest holding his right hand elevated with three parts of the consecrated Host in it, says* :—The holy BODY, and precious, pure, TRUE BLOOD of Jesus Christ the Son, our God. Amen. The body and blood of Emanuel our God, This is in real truth. Amen. I believe, I believe, I believe and confess to the last breath of my life, that this is the life-giving body of thine only begotten Son, our Lord God and Saviour Jesus Christ. He received it from the Lady of us all, the Mother of God, the sacred and holy Mary.”—Page 23.

FROM THE ALEXANDRIAN LITURGY OF ST. BASIL.—Renaudot, tom. i.

“ *After elevating the larger part of the consecrated Host, the Priest says the Confession of Faith* :—The holy BODY and precious BLOOD of Jesus Christ the Son of God. Amen.

“ *People. Amen.*

“ The holy, precious BODY, and true BLOOD of Jesus Christ, the Son of God. Amen.

“ *People. Amen.*

“ I believe, I believe, I believe and confess till my last breath that it is the very life-giving FLESH of thy only begotten Son, our Lord God and Saviour Jesus Christ. He took it of our holy Lady, Mother of God, and ever Virgin Mary,” &c.—Page 83.

APPENDIX II.

Extracts from the Liturgies referred to at p. 249, showing the unanimity of all the Oriental Liturgies in the invocation of the saints departed.

FROM THE LITURGY OF ST. JAMES.—Renaudot, tom. ii.

“*Deacon. The memorial of saints.* Again and again we commemorate the truly happy, and praised by all the generations of the earth, the holy, blessed, ever Virgin Mary, the Mother of God ; and at the same time we celebrate the memory of the prophets, apostles, evangelists, preachers, martyrs, and confessors.

“*The Priest, raising his voice, says :—*Place us by thy grace amongst thy elect, who are written in Heaven. Wherefore we celebrate their memory, that whilst they are standing before thy throne, they may be mindful of our poverty and weakness, and may, together with us, offer to thee this tremendous and unbloody sacrifice, for the protection of the living, for the consolation of the weak and unworthy, such as we are, for the repose and good name of those who have already departed in the true faith, our fathers, our brothers, and our masters, through the grace and mercy,” &c.

“*People. Amen.*”

FROM THE LITURGY OF ST. CHRYSOSTOM.

Goar, Euchologium Græcorum.

“*Priest.* By the intercession of the most holy, immaculate, blessed above all, our glorious Lady, Mother of God, and ever Virgin Mary, by the virtue of the glorious and vivifying Cross, and of all the saints, may Christ our true God, have mercy on us, as a God of goodness and clemency.

“*Choir. Amen.*”—Page 63.

“*Priest.* We also offer to thee this rational service, for the sake of those who repose in Christ—the prophets, apostles, martyrs.—*Raising his voice.* Particularly the most holy, pure, blessed above all, our glorious Queen, the Mother of God, and ever Virgin Mary.

“*The Choir sings.* It is truly meet to praise thee, Mother of God, who art always to be blessed, and art free from all sin, who art the mother of our God, to be venerated above the cherubim, and incomparably more glorious than the seraphim, who in all purity didst bring forth God the Word ; we magnify thee who art truly the mother of God. Protect us, O God, by the prayers of St. John the Prophet, Precursor and Baptist, of Saint N., whose memory we celebrate, and of all the saints ; and be mindful of all, who have slept before us in the hope of the resurrection to eternal life.”

FROM THE LITURGY USED BY THE NESTORIANS, CALLED THE LITURGY
OF THE HOLY APOSTLES.—Renaudot, tom. ii.

"The Priest says this prayer in secret. Mother of our Lord Jesus Christ, pray for me to the only begotten Son, who was born of thee, that he may forgive me my offences and my sins, and may receive from my weak and sinful hands this sacrifice, which in my weakness, I offer on this altar, through thy intercession for me, O holy Mother."—Page 588.

FROM THE LITURGY OF NESTORIUS.—Renaudot, tom. ii.

"Priest giving the blessing. May he (the King of kings and Lord of lords) bless this congregation, and preserve us ; may he heal our wounds, and cleanse our consciences ; may he instil the dew of his grace and mercy on our souls ; may he establish tranquillity and peace amongst us ; may we be sealed up and guarded by the living sign of the cross, against all evils, by the prayer of our Lord, the blessed Mary, and by the prayer of all the saints of our Lord, who have pleased him, and who please him now and for ever."—Page 635.

"Prayer on Festivals. May Saint D.N. who is glorious in the assembly of the saints, preserve you from ill fortune, from devils and wicked men. May he pray for this weak, poor, and unworthy congregation of those who are still his disciples, that they may be preserved from all trouble."—Page 637.

FROM THE COPTIC LITURGY, USED BY THE JACOBITES (OR EUTYCHIANS),
CALLED THE LITURGY OF ST. GREGORY.—Renaudot, tom. i.

"Priest. Vouchsafe, O Lord, to be mindful of all the saints who have pleased thee from the beginning, of our holy fathers, . . . and of all the spirits of the just, who being made perfect, are departed in the faith ; but principally, of the holy, glorious, ever Virgin Mother of God, holy Mary, and of St. John, . . . and of the whole choir of thy saints, by whose prayers and intercessions have mercy on us all, for the sake of thy holy name which is invoked upon us."—Pages 33, 34.

FROM THE COPTIC LITURGY, USED BY THE JACOBITES (OR EUTYCHIANS),
CALLED THE LITURGY OF ST. CYRIL.—Renaudot, tom. i.

"Priest. We, O Lord, are not worthy to offer prayers for these blessed souls ; but whereas they are standing before the throne of thy only begotten Son, may they intercede for us, poor and infirm as we are. Forgive our iniquities, for the sake of their prayers, and for the sake of thy blessed name, which is invoked upon us."—Pages 41, 42.

Fragment of an Anglo-Saxon Litany contained in a manuscript of the tenth century, which once belonged to the monastery of St. Edmund in Suffolk, and is now preserved in the Vatican, amongst the MSS. of Queen Christina of Sweden, and was lately published by Monsignor Mai, in his "Scriptorum Veterum Nova Collectio," tom. v. p. 68.

Ex Litanis Anglo-Saxonis fragmentum percetus.

See Eadmunde·II·	or.	See Iudoe	or.
See Eadwarde	or.	See Grimbalde	or.
See Aethelbyrhte	or.	See Machu	or.
See Albane	or.	See Hyue	or.
See Kynelme	or.	Sca Brigida	or.
See Cuthberhte	or.	Sca Helena	or.
See Byrine	or.	Sca Aetheldrytha	or.
See Botulfe ·II·	or.	Sca Wihtburh	or.
See Hiurmine ·II·	or.	Sca Sexburh	or.
See Guthlace	or.	Sca Eormenhyld	or.
See Dunstane	or.	Sca Eadburh	or.
See Eorconwolde	or.	Sca Aethelburh	or.
See Athelwolde	or.	Sca Aelfgyfu	or.
See Oswolde	or.	Sca Toua	or.
See Swithune	or.	Sca Mildrytha	or.

APPENDIX III.

VINDICATION OF THE CATHOLIC CANON OF SCRIPTURE.

As in the preceding pages, some amongst those books which are erroneously enumerated as apocryphal by Protestants, have been quoted with equal reverence as those other portions of the sacred volume which are recognized by all to be the genuine word of God ; perhaps it may be useful to offer to the reader's consideration the following remarks upon the Catholic canon of the holy Scriptures.

Protestants object that the book of Tobias, the first and second books of Machabees, with several other portions of Scripture, are apocryphal ; and that the Church of England* "doth read them for example of life and instruction of manners, but yet doth not apply them to establish any doctrine." To this the Catholic will reply, in the words of the 20th of the Thirty-nine Articles, that the "Church hath authority in controversies of Faith ;" and she has decided, by the

* See the 6th of the 39 Articles.

assistance of the Holy Ghost, that all these books are divinely inspired—canonical Scripture ; and, consequently, may be employed, as well as any other portion of the holy Bible, “to establish any doctrine.” Moreover, the Catholic will pass some observations on that article of the English establishment by which she declares that :—“In the name of the holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.”* Against this Protestant rule for determining what is, and what is not sacred Scripture, the Catholic will advance the following objections. He will observe, in the first place, that it is a fallacious and erroneous one. In the second place, he will prove that the Establishment of England has, in a variety of instances, most notoriously abandoned that very rule which she so solemnly and formally insists upon. 1. That such a rule is fallacious and erroneous, is evident. The bloody persecutions inflicted on the Church during the first three centuries, prohibited a free communication between her numerous and widely-separated members. The privation of such a correspondence rendered doubts entertained by a portion of the Church in Gaul, or Spain, for instance, concerning an epistle of Scripture, which was written in Greece, or Asia, or any book of the Old Testament venerated as the word of God in the Churches there, unavoidable. It was only when peace had been given to the faithful, that the pastors of the Church could congregate from every corner of the earth ; and, going up to a general council, compare with one another the Gospel which they had preached to their respective flocks ; and there investigating, by the guidance of the Holy Ghost, minutely, step by step, that tradition which brought down any controverted book of Scripture as the produce of that holy Spirit, trace up, with undeviating certitude, its genuineness and canonicity to its real and undoubted origin ; and authoritatively decide it to have emanated from the pen of a divinely-inspired and apostolic author. Hence it will appear, that though the book had been doubtful, and had not, in consequence, been inserted in the Scripture-canon ; immediately such a doubt had been removed, it might be securely enrolled amongst the sacred books ; and without the slightest fear or hesitation be considered as the genuine and divinely-inspired word of God. We may well conceive that a variety of circumstances could have combined to prevent the apostolical tradition relating to any particular book from being widely or generally diffused. If those, therefore, who could not possibly know the reasons which established the inspiration of the book should, through such an ignorance, doubt of its canonicity, it will be impossible to imagine why such a doubt should, after it had been sufficiently dissipated, prevent the book from being recognized as Scripture. The book of the Apocalypse is an instance in point. The Council of Loadicea, held about A.D. 361, would not inscribe the Apocalypse in its canon ; but as soon as the tradition in its favour became more minutely ascertained, the third Council of Carthage, celebrated about thirty years later, acknowledged it to be genuine Scrip-

* 6th of the 39 Articles.

ture. The Councils subsequently held at Rome, at Florence, and at Trent, have reiterated the recognition ; yet this book should, according to the principles laid down in the Sixth Article of the Protestant Church, be unhesitatingly rejected, since doubts *have* been entertained concerning its canonicity. Such a rule, therefore, is fallacious and absurd.

2. The English Protestant Establishment has, in various instances, most flagrantly violated that rule which she herself promulgated for determining what is the genuine word of God ; for she has recognized as Scripture many entire books, and parts of others, whose genuineness has been long and seriously debated in the Church. The historian Eusebius,* St. Athanasius,† and St. Gregory Nazianzen,‡ not merely express their doubts of such portions of the book of Esther, which the Anglicans admit, but have cancelled the whole of that history from their catalogues. With regard to the New Testament, it is a fact of common notoriety that, of the epistles, the second of St. Peter's, a part of the first, and all the second and third of St. John's, the whole of St. James's, and of St. Jude's, the Epistle of St. Paul to the Hebrews, and the Apocalypse, together with the last chapter of St. Mark, the history of the bloody sweat in the twenty-second chapter of St. Luke, and the story of the woman taken in adultery, noticed in the eighth chapter of St. John, have been repeatedly doubted of in the Church ; still the English Establishment admits every one of them to be divinely-inspired Scripture. With this well-authenticated fact before her eyes, yet she asserts in her Articles that—" By Scripture is to be understood those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." The truth is, in determining what should be accounted by her followers as Scripture, the Protestant Establishment in England consulted her own caprice, or rather the most expedient way of upholding her novelties in doctrine, instead of either interrogating ecclesiastical history, or appealing to the decisions of the ancient Church ; for she cannot direct us to one single ancient authority, much less point out one solitary Council, with which she coincides in every respect concerning her canon of the Scriptures. The books which the Catholic Church at the present day admits, are precisely those which were declared canonical by the third Council of Carthage more than fourteen hundred years ago.

OBJECTIONS ANSWERED.

Against the book of Tobias, which was quoted to establish the invocation of angels, and against those of the Machabees, the second of which is produced as an authority for praying for the dead ; and, indeed, against all the others of the Old Testament improperly called Apocrypha, Protestants advance the following objections :—

1st. That they were not inserted in the Canon of the Jews. It is not ascertained at what precise period the Jewish Canon of Scripture

* Book 4, c. xxvi.

† Epist. xxxix.

‡ Carm. xxxiii.

was drawn up, though, by almost universal consent, Esdras is admitted to have been its author. That Esdras did not, could not, enumerate the books which Protestants consider as apocryphal, is evident ; since it is certain that some, and highly probable that all, of them, were not written until after the death of that zealous Israelite. But abstracting from this fact, undoubtedly the Apostles, delegated by Jesus Christ to teach all nations, all truths, were invested with quite as much authority as Esdras and the synagogue ; assuredly the Church of Christ exhibits many more titles to our confidence, and possesses a higher claim to our obedience than the Church of Moses, and the Jewish Councils. We may, therefore, justly remark with Origen,—“ Though the Church of the Jews place those books among the Apocrypha, the Church of Christ teaches them and honours them as divine.” Protestants affect to despise tradition, and yet they tenaciously adhere to the Jewish tradition concerning the Canon of Scripture, arranged by Esdras in such a way, that the number of books should amount to twenty-two—the number of letters in the Jewish alphabet ; and that each book should be designated by its numerical letter, as we gather from St. Jerom. Protestants admit tradition as a sufficient authority to determine what books are the divinely-inspired word of God ; but though they suffer tradition to be the arbitress in deciding on a portion of their faith, a moment after they refuse to listen to this same tradition, while she declares that there are other books which are divinely inspired. Catholics do not entangle themselves in such a difficulty. While they assert divine tradition * to be imperative, they refuse to recognize, in what is purely

* As tradition on the unwritten word of God constitutes one of the questions that are continually agitated between Catholics and Protestants, it will not be impertinent to the present subject if a passing view be taken of it.

The term “ Tradition ” is employed to signify the word of God not written in the Canon of Scripture, though it may be read in the Canons of Councils, and works of the holy fathers. The most ancient ecclesiastical writers made this distinction. St. Irenæus (lib. iii. c. ii.), in the second century, while upbraiding certain heretics of those days, remarks that they agree neither with Scripture nor Tradition. Tertullian, in his book on “ *The Soldier's Crown*,” observes :—“ If you seek to find a law for this, you will find no Scripture, but tradition is the authority which presents itself to you : ” and St. Cyprian says (lib. ii. epist. iii.) :—“ You should know that we have been admonished how, in offering the chalice of the Lord, the tradition of the Lord is to be observed, so that the chalice which we offer in commemoration of him, should be offered mixed with wine ; ” that is, wine and water mingled should be used at the Eucharistic Sacrifice of the Mass. It would be easy, though useless, to accumulate a thousand other testimonies.

Tradition is denominated the word of God, or a doctrine not written ; not because it has never been committed to any kind of writing, but because it was not penned by its first author or promulgator. Infant baptism is an apposite example. The doctrine which allows the baptism of infants, is called an apostolic tradition, and unwritten, because no vestige of it can be traced in any of the apostolic writings, although it is discernible in almost every book that claims one of the ancient fathers for its author.

Tradition is divided into divine, apostolical, and ecclesiastical. Those are esteemed as divine which have been received from the lips of Christ himself while teaching his apostles ; and are nowhere found recorded on the sacred pages. Of this description are those traditions which regard the matter and the form of the Seven Sacraments, as well as the septenary number of the sacraments themselves. On these points we

human, any other power of demanding their assent, than what belongs to it as such : but they listen with confident docility to Jesus Christ and his apostles, who, as they are convinced by the unvaried and unanimous declarations, and the authoritative decisions of an infallible Church, delivered to them as the genuine Word of God, those very books which Protestants denominate Apocryphal.

2nd. Protestants endeavour to elicit internal evidence against some of those books, and allege imaginary contradictions, or the nature of some moral principles, which they erroneously suppose they have detected in them. Such was the precise line followed by the Manichæans. Those heretics objected that many portions of the Bible afforded unbecoming notions of the Deity, who was represented there as a corporeal being, subject to the same emotions of anger, jealousy, and revenge, that agitate the bosom of created man. They also observed that the law, which in reality existed in nature anterior to the promulgation of the Decalogue by Moses, was disfigured by threats and temporal and earthly promises, highly unbecoming a God of love, and a spiritual and celestial ruler. They animadverted on the scandalous conduct and the pernicious example which some amongst the patriarchs exhibited in their actions. They stigmatized the Jewish ceremonial, prescribed in the ancient Testament, as gross, and loaded with absurdity ; and animadverted on one religious rite observed amongst the Hebrew nation, as highly indecorous. That such exceptions of those heretics were nothing more than idle cavils, is evident ;

read very little in the Scriptures, and yet it is certain that no one but Christ himself could have either elevated a ceremony to the dignity of a sacrament, or could have severally defined what should be the essence of each particular one of them. Hence the apostle observes to the Corinthians (1 Cor. xi. 23) :—" For I have received that which also I delivered unto you."

Apostolical traditions, accurately speaking, are those which were instituted by the Apostles, not however without the inspiration and especial assistance of the Holy Ghost, though indeed we do not find them mentioned in any of their epistles. Of this class are the fast of Lent, infant baptism, baptism by aspersion (for the genuine meaning of the word " baptize," is to immerse or dip), the change in the observance of the Sabbath, the inspiration and canon of the Scriptures, &c., all of which, if we follow the rule laid down by St. Augustin (*De Bap. contra Donatist. lib. iv. c. xxiv.*), " that which the Church observes, and what is not decreed by Councils, but always retained, is of apostolic origin," we must attribute to the Apostles.

By a kind of interchange in language, it not unfrequently happens that divine are called apostolical, and apostolical divine traditions. Divine traditions are denominated apostolic, not because they deduce their origin from the Apostles, but because the Church became acquainted with and received such traditions, first of all through them to whom they had been immediately delivered by Christ himself ; and apostolic ones are termed divine, not because ordained by them, but because the Apostles had been moved by his Holy Spirit to promulgate them. In this manner all the Epistles of the Apostles are included under the denomination of divine and apostolic writing. Though certain precepts and injunctions insisted on in these Epistles are properly divine, certain others are properly apostolical, as is evident from St. Paul (1 Cor. vii. 10)—" And unto the married I command, yet not I, but the Lord ;" and just after (v. 12), " But to the rest speak I, not the Lord."

Ecclesiastical traditions are those ancient ordinances and usages which were originally introduced by the pastors of the Church, or commenced amongst the people ; and being gradually brought into universal practice, have acquired the authority of law, by the tacit approbation of the Christian world.

and they have been as ably answered by Protestants themselves, as by Catholic vindicators of the holy volume.

The same observations, however, which Protestants have corroborated with so much force of language, and weight of argument, in defence of the Scriptures, while refuting the obloquy of the heretic and infidel, may be rebutted with triple energy by the Catholic against those objections which the Protestant turns about and raises concerning those portions of the Bible which the Catholic receives as the divinely-inspired word of God, but which the English Establishment enumerates in her canon as apocryphal. The Protestant would say to the Manichæan :—"If the Scriptures mention any moral turpitude, it is not to applaud, but merely to relate it as a fact of history." The Catholic, in like manner, replies to the objection of the Protestant—who argues that the book of Machabees cannot be inspired, since it seems to approve of self-destruction—that the inspired author of that book did not wish to laud the deed of Razias, who fell upon his sword, and then precipitated himself from the wall of his house, and afterwards tore out his own bowels, lest he should fall into the hands of the wicked, and suffer abuses unbecoming his noble birth,—but intended only to recount the fact as it happened, and to notice the opinion of those who were witnesses of this transaction, and considered, in their way of thinking, that this patriotic Israelite had conducted himself with manly courage and devoted heroism. In the second place, any objection against that portion of Scripture, miscalled Apocrypha, as in this instance of the book of Machabees, because it seems to countenance a violation of moral or religious conduct, can never be preferred, except with the most glaring inconsistency, by Protestants, since, as they explicitly affirm, in the sixth of their Thirty-nine Articles : "The Church doth read them (the Apocrypha, and the second book of Machabees among the rest) for example of life and instruction of manners."

APPENDIX IV.

THE CATACOMBS.

THOSE subterranean chambers and corridors that are now usually denominated catacombs, and in which the early Christians were accustomed to seek refuge in the times of persecution,* have been so repeatedly referred to in various parts of this work, that it cannot be deemed out of place to offer some short notice of them, at least to such as are studious of ecclesiastical antiquities.

To the Italian traveller, and to those especially who have examined the ruins of ancient Rome, or visited the classic shores of Naples, and its enchanting environs, the fane of the ancient cement, made from a

* There were twelve general persecutions of the Church.

ferruginous sand of volcanic production, called "pozzolana," must be well known. Not only the site of Rome itself, but the whole circumjacent campagna abounds in pozzolana, and in a light hard substance, called by the Italians "tufo." To procure these materials on the spot, or at the least possible distance, for the construction of their gigantic edifices, and at the same time not to break up and spoil the surface of the ground, but to reserve it for building or for ornamental cultivation, the Romans opened excavations in a way very much resembling our mode of working coal-mines in England. They sank shafts of some depth, whence they extracted the pozzolana and the tufo.* Many of these shafts still remain unclosed and visible in various parts of the ground in the more immediate neighbourhood of Rome: nor have they escaped the notice of ancient writers.† The ancients selected and exhausted the most copious veins, or rather strata, of the sand, which they wrought in such a manner that the excavation, by the number of its wide and narrow galleries and passages which sometimes diverged from, and at other times intersected one another, very much resembled a subterranean city, with its streets and alleys; and still recalls to our remembrance what ancient authors have written, and modern travellers have verified, concerning the appearance of the Cretan and other classic labyrinths. That these subterranean corridors were commenced by the ancient Romans, and the greater part of them the work of that people anterior to the preaching of the Gospel, is certain; though it is equally well attested, that they were arranged, enlarged, and rendered available to the several purposes of sepulture, of religious worship, and of occasional residence, by the persecuted Christians.

The term catacomb, however, is their Christian, not their classic appellation. We find no traces of such a name anterior to the fourth century. At first, it was applied merely to the subterranean tombs immediately about the basilical church of St. Sebastian, on the Appian Way, but as the other cemeteries became less frequented, with the exception of the one of which the entrance was from this church, the name of catacomb was gradually extended, from this circumstance, to signify not an individual one, but all the cemeteries about Rome, and eventually every similar excavation in other parts of Europe.‡

* To us this may seem a difficult and tedious process for procuring stone and mortar; but it should be borne in mind, that the Romans, by the number of their slaves, could accomplish with despatch and facility many operations, which, in a nation amongst whom slavery is not tolerated, would be beset with insurmountable difficulties and trouble.

† Prudentius notices them in the description which he gives of the entrance into the cemeteries.

"Inde, ubi progressu facili nigrescere visa est
Nox obscura, loci per specus ambiguum,
Occurrunt cæsis immissa foramina tectis,
Quæ jaciunt claros antra super radios."

Perist. hymn. xi. 159.

‡ The word catacomb is compounded of a Greek preposition and substantive, — *κατα* and *κυμβος*. *Cumbos* has the same signification with crypt or hollow; *cata cumbas*, or *ad cumbas*, would therefore mean the same thing as "at the crypts or subterranean tombs."

By pagan writers they are denominated *Arenariæ Cryptæ*, or simply *Arenaria*. The notice which Cicero takes of the assassination of one Asinius in these *Arenaria*,* not only establishes the fact of their having been excavated during the times of the Republic, but also of their being lonely and unfrequented places. It was to these dark recesses that Nero was recommended to fly for refuge, when pursued by the soldiers of Galba, who sought his life. But, according to Suetonius, the emperor replied to his adviser Phaon, that as long as he was alive, he would never go under ground.† By the early Christian writers they are called *Arææ*, *Arææ Sepulchrarum*, *Cryptæ*, *Concilia Martyrum*, and *Cœmeteria*.‡

No place could be better calculated to answer all the purposes of the primitive and persecuted Christians than these subterranean caverns. Here they might consign to the sepulchre the mortal remains of their brethren in the faith, certain of not commingling their dust with the ashes of their Gentile fellow-citizens. Here they might deposit, with all possible respect, the mangled bodies of those amongst their venerated teachers and heroic brethren, who had sealed their faith with martyrdom. Hither they could come, in compliance with the instructions of their apostolic teachers, to ask the prayers of those saints, as they knelt at the foot of the altars which were erected over their tombs, and on which the holy sacrifice of the Mass was celebrated. Here, too, they promised themselves a grave, wherein their bones would repose, respectfully distant from the sepulchres of those martyrs, yet still within their neighbourhood, with the emblems of their belief in Jesus affixed over them, to arrest each brother in the faith, and bid him pray the prayer of peace for their departed spirit. Here they could assemble on the Lord's day, to solemnize and partake of the holy Eucharistic sacrifice, in comparative security from the sudden intrusion of their persecutors, and unapprehensive of derision from the pagan scoffer. Here, in fine, they possessed a refuge in the day of fiery trial, and worshipped the one true God, in spirit and in truth, according to the dictates of their conscience.

That the catacombs have, at the same time, served these three purposes, of being a place of sepulchre for the martyrs and the rest of the faithful ; of assembly for the exercise of religion, in particular for the celebration of Mass ; and of refuge during the seasons of persecution, is a well-authenticated fact.

In support of the first of these assertions, nothing can be clearer than that the catacombs were appropriated, at some distant period or another, as a place of burial. This is demonstrated by a variety of proofs. It is incontrovertible that these catacombs exhibit thousands

* Asinius autem brevi illo tempore quasi in hortulos iret, in Arenarias quasdam extra portam Esquilinam perductus occiditur.—Cicero, in Orat. pro Cluentio, n. 13.

† Ibi hortante eodem Phaonte, ut interim in specum egestæ arenæ concederet, negavit se vivum sub terram iturum.—Sueton. in Neron. c. 48.

‡ Cemetery is derived from the Greek, and means a dormitory or sleeping-room. Such an appellation was appropriately given by the early Christians to their places of sepulture, in conformity with their belief in the resurrection of the flesh ; whence they regarded the tomb but as a place of temporary sleep, from out of which the body would rise again.—St. Chrys. Hom. lxxxi. tom. v.

of graves in which are discovered human bodies. It is equally certain that innumerable tombs, which have never been disturbed, still exist in these ancient cemeteries. Three questions now naturally present themselves for solution. 1st. To what division of the inhabitants of ancient Rome do these mortal remains that have been discovered belong—to the Christian or the pagan portion of citizens, or to a mixture of both? 2nd. At what epoch did the Christians commence to inter their brethren, especially the martyrs, in the catacombs? 3rd. If they must be assigned exclusively to the Christian part of the population, how can the grave of a martyr-saint be distinguished from that of the other less holy and less heroic Christians who lie buried there?

In answer to the first of these queries, it may be replied, that nothing can be more evident than that the remains of the dead discovered in the Roman catacombs, belong exclusively to the Christian citizens of ancient Rome. This is demonstrated by several arguments. In the first place, it is a well-established fact in the history of Roman manners, that as early as four centuries and a half previous to the Christian era, the custom of burning the bodies of the dead prevailed at Rome;* and that the only exception to such a practice, which was in the Cornelian family, ceased at the death of the chief of it, the Dictator Sylla, who ordered his body to be burned,—an example that was imitated by the rest of his tribe, who afterwards complied with the universal custom.† A long time, therefore, previous to the birth of our divine Redeemer, and consequently many years before the preaching of his religion at Rome, the custom was established in that city of burning the bodies of the dead, rich and poor;‡ and it was not until the demise of Constantine, whose corpse, instead of being burned, in conformity to the practice which had hitherto been invariably observed, was inhumed, that this custom commenced to be abandoned by the pagan subjects of the Roman empire. The exception of not burning, but burying, the bodies of infants who departed this life before they had

* There was an enactment to this effect in the laws of the twelve tables (Cicero de Leg. lib. ii. in fine), which were framed in the year 300 after the foundation of the city; that is, 450 years before the birth of our Redeemer.

† Cicero de Leg. lib. ii.

‡ That the remains of the poor were burned, as well as those of the rich, we collect from a variety of testimonies. Terentius, the dramatic writer, has thrown the customs of his times and country into his plays. In one of these, he introduces Cresida in the character of a poor female, compelled by distress to abandon her country, and to relieve her misery by spinning wool.

“Parce et duriter

Agebat lana ac tela victum quæritans.”

And. Act i. Scene i.

After the death of this poverty-stricken female, he describes her being borne to the funeral-pyre, and the burning of her corpse in the following manner:—

“Funus interim

Procedit: sequimur: ad sepulchrum venimus: in ignem posita est.”

Ibid.

Martialis observes that the corpses of the poorest people were burned; but it was in heaps, and not singly, like those of more substantial citizens:—

“Quattuor inscripti portabant vile cadaver,
Accipit infelix qualia mille rogus.”

Martial. lib. viii. Epig. 75.

cut their teeth,* and of those individuals who had been scathed by lightning,† proves the observance of the general rule of burning the bodies of all such dead as did not come within its limits. In the second place, it must be observed that the Christians, on the contrary, were very particular, in following, on this point, the practice of the Jews; and, like them, invariably buried, and would on no account burn, the bodies of their deceased brethren. Their belief in the resurrection of the flesh, and the consequent idea that the bodies of the righteous, after death, were reposing, as it were, in a peaceful transitory slumber,‡ was one amongst other motives which influenced them to consign their brethren to the tomb.

Such a wide departure from the universal practice did not fail to attract the notice, and provoke the objurgations, of the Gentiles; nor was it disavowed, but unhesitatingly acknowledged and defended by Tertullian, Minucius Felix, and other Christian writers.§ From this historical fact, that the pagan Romans burned the bodies of their dead, poor as well as rich, while, on the contrary, Christians everywhere buried in graves the corpses of their brethren, and from this reciprocity of dislike to be sepulchred together, we collect that those remains of the dead which have been discovered in the catacombs, must belong, not to the Gentiles, but exclusively to true believers in the Gospel.||

Some Protestants have attempted, but in vain, to wrestle with this argument.¶ They first endeavour to identify those pits which are called by the Latin classic authors *puticuli*, with those subterranean corridors or cemeteries that we more generally denominate catacombs; and hence insinuate that the bodies of the poorer classes of pagan Romans, which are recorded by ancient writers to have been thrown into these *puticuli*, are intermingled with the bodies of the ancient Christians. The study of archæology has made, however, such

* Pliny, vii. 15; Juvenal, xv. 140. The place in which such children were interred, was denominated "Suggrundarium."—Fulgent. de Pres. Serm. 7.

† Plin. ii. 55; Senec. de Ir. iii. 23. The spot was called "Bidental," because consecrated by a sacrifice of sheep.—Pers. ii. 27.

‡ Hundreds of funeral inscriptions, discovered on the graves of the martyrs in the cemeteries, might be noticed. "Dormit dulcis in Deo,"—"Requiescit in Deo dulcis,"—"In pace et in refrigerio,"—"In somno pacis,"—are expressions which perpetually occur.

§ Et cremabitur ex disciplina castrensi Christianus cui cremare non licuit; cui Christus merita ignis indulsit.—Tertul. de Corona, c. xi. Minucius Felix, in his admirable dialogue, introduces the defender of paganism as alleging the following accusation against Christians:—"Inde videlicet et execrantur rogos et damnant ignium sepulturas:" to which the champion of Christianity replies: "Nec, ut creditis, ullum damnum sepulturæ timemus; sed et veterem et meliorem consuetudinem humandi frequentamus."

|| How Eustace, with his knowledge of the Latin classics, could have, for a moment, conceived that "such bodies as have been found in the catacombs, without inscription, mark, or indication of name or profession, may have belonged to pagans" (Classical Tour, vol. ii. c. 3, p. 106, 8vo. edit. Leghorn, 1817), is difficult to conceive. Had that gentleman lived to retouch his elegant and learned work on Italy, he would have, no doubt, corrected several inaccuracies, and cancelled some passages which now deform it.

¶ Basnage, l'Histoire de l'Eglise; and Dr. Burnet, in his Travels, Letter iv.

advances, that no one who has become but slightly acquainted with the Latin classics, and the local antiquities of Rome, will have the hardihood to advance such an objection at the present day. 1st. We know, from the united testimonies of two ancient writers, Varro* and Festus,† that these *puticuli* were situated outside the Esquiline gate; whereas, every one who is acquainted with the topography of Rome, is aware that the cemeteries or catacombs lie in every direction around that city. 2nd. From what has just been noticed, it is evident that the poorest plebeian's body was burned, before his ashes were cast into these *puticuli*. 3rd. Granting that the bodies of some slaves were borne at night, and thrown without the Esquiline gate, it is certain that to this particular place and to no other, such bodies were brought; and that they were cast there in such a manner, that beasts and birds of prey could come and feed upon them;‡ whereas the bodies of Christians are found everywhere in the catacombs, and discovered arranged in their separate niches, in great regularity, and with the most respectful care. 4th. The greatest horror and repugnance against having their remains commingled, were felt with mutual intensity by Christian and by Gentile. The latter considered that the greatest punishment which the gods in their wrath could inflict upon him, was to entomb him with one who was of a different country or religion; and the true believer regarded the neighbourhood of a pagan's ashes to his grave, as a profanation.§ Hence they reciprocally endeavoured to secure for themselves a separate place of burial.

In this respect, moreover, the Christians of Rome were as exclusive and as studious to avoid all communication with the Jews, as they showed themselves in reference to the Gentiles. It is a fact, that up to the present period, neither Hebrew name, nor inscription, nor anything exhibiting the slightest traces of the Hebrew style of character, has been discovered in the Christian cemeteries.|| The Jews of ancient Rome, who inhabited, and had their synagogues in that part of the city which lies beyond the Tiber, possessed a burial-place of their own, near that region, out of the gate which is now called "Porta Portese." This Jewish cemetery was discovered by Bosio, who found in it various tombs with inscriptions. On one of these was sculptured the seven-branched candlestick, and another of them written in Greek, displayed the word *CΥΝΑΓΩΓΗ*, Synagogue.¶

II. We have now to ascertain the period at which the Christians commenced to use these subterranean galleries as a place of sepulture.

That long before the times of St. Jerom, who was born very probably in the year 331, the catacombs had been employed as a burial-

* Lib. iv.

† In voce *puticuli*.

‡ Horatius, Epod. lib. Ode 5.

§ One of the serious accusations urged by St. Cyprian, A.D. 258, against Martialis, was that he had been guilty of profanation, by entombing his children in a Gentile burial-place. "Filius," says that celebrated martyr, "exterorum gentium more, apud profana sepulchra depositos et alienigenis consequutos."—Cyp. Epis. lxviii.

|| Boldetti, pp. 330, 474.

¶ Aringhi, Rom. Sott. tom. i. p. 396.

place for the martyrs and the faithful in general, is evident from the accidental notice which that father takes of the cemeteries, as he informs us that while he was at Rome pursuing his studies in elegant literature, it was his custom to go about, on Sundays, with those of his own youthful age and occupation, from one cemetery to another, visiting the tombs of the Apostles and martyrs in their dark corridors, the walls of both sides of which exhibited to him the tombs of the dead arranged one above the other.*

The inscriptions which have been discovered in these cemeteries will also furnish data to resolve the question. Many of them not only establish the fact that these catacombs were used as burial-places for the martyrs, during the several persecutions endured by the Church, but determine the precise epoch when the martyrs' remains were deposited there.

PRIMITIVUS IN PACE QUI POST MULTAS ANGSTIAS

FORTISSIMUS MARTIR  VIXIT ANNIS P. M.

XXXVIII. CONJUG. SUO PERDULCISSIMO

BENEMERENTI FECIT.†

PECORI DULCIS ANIMA BENIT IN CIMITERO VII IDUS
IUL. D. P. POSTERA DIE MARTURORU.‡

HIC RECONDITUM EST CORPUS ALMI LEVITÆ ET MARTYRIS
CYRIACI A MATRONA LUCINA RECONDITUM.§

RUFINUS ET CHRISTI MARTYRES
C. L. MARTYRES CHRISTI.||

Several of the inscriptions which have been discovered affixed to the sepulchral niches pierced in the walls of the cemeteries, and con-

* Dum essem Romæ puer, et liberalibus studiis erudirer, solebam cum cæteris ejusdem ætatis, et propositi, diebus dominicis sepulchra Apostolorum, et Martyrum circuire, crebroque cryptas ingredi, quæ in terrarum profunda defossæ ex utraque parte ingredientium per parietes habent corpora sepulchorum, et ita obscura sunt omnia, ut propemodum propheticum illud compleatur: Descendunt ad infernum viventes; et raro desuper lumen admissum horrorem temperet tenebrarum, ut non tam fenestram, quam foramen dimissi luminis putes. Rursumque pedetentim acceditur, et cæca nocte circumdati, illud Virgilianum proponitur: Horror ubique animos simul ipsa silentia terrent.—St. Hieron. in c. xl. Ez.

† This inscription was found in the Ostrian cemetery, which is on the Salarian way. The Ostrian family, a member of which gave name to this branch of the catacombs, was one of the most illustrious in Rome, and is frequently mentioned by Tacitus and Tertullian. Tradition points out these subterranean chambers as one of the places to which St. Peter resorted for the purpose of administering baptism to the converted Gentiles.—See Boldetti, pp. 40, 56, who gives this inscription, as well as M. Mai, *Veter. Scrip. Nova Collec. tom. v. p. 400.*

‡ From the cemetery of SS. Processus and Martinianus, on the Aurelian way.—Mai, *Script. Vet. Nova Collectio, tom. v. p. 396.*

§ From the cemetery of Cyriaca.—Mai, *ibid. p. 373.*

|| From the cemetery of St. Ermetes.—Boldetti, p. 233.

taining the body of a Christian champion, with the vial of blood placed at his head, are highly valuable. One of them informs us of the burial of the martyred soldier Marius, during the reign of the emperor Hadrianus :*—

TEMPORE ADRIANI IMPERATORIS MARIUS ADOLESCENS
DUX MILITUM QUI SATIS VIXIT DUM VITAM PRO CHO
CUM SANGUINE CONSUNSAT IN PACE TANDEM QUIEVIT
BENEMERENTES CUM LACRIMIS ET METU
POSUERUNT. I. D. VI.†

Another refers to the consulship of Surra and Senecio, which took place in the year 107 :—

N XXX SURRA ET SENEC. COSS.‡

and a third descends as low as the time of Vespasianus,§ that is, not forty years after the crucifixion.

VCVESPASIANO III COS IAN||

To somewhere about this epoch may be referred another valuable inscription recording the name and the ingratitude of Vespasianus towards an architect who had rendered his reign illustrious by the erection of a theatre, but was afterwards put to death by order of that emperor on account of a belief in Christianity.¶

SIC PREMIA SERVAS VESPASIANE DIRE PREMIA TVS ES MORTE GAUDENTI LETARE
CIVITAS VBIGLORIETVEAVTORI PROMISIT ISTE DAT KRISTUS OMNIA TIBI
QVI ALIUM PARAVIT TEATRV INCELO

These inscriptions completely overthrow the gratuitous insinuation,

* A.D. 117.

† This inscription was found in the cemetery of St. Ermetes.—Boldetti, p. 233 ; Mai, *Veter. Scrip. Nov. Collect.* p. 391.

‡ This inscription was scratched in the mortar which overspread the mouth of the niche.—Boldetti, p. 79.

§ A.D. 69.

|| This inscription is incrustcd in the wall of the first corridor in the Vatican museum, where it was placed by Marini.

¶ A distinguished writer in ecclesiastical antiquities, Marangoni, who was one of the literary ornaments of Rome at the commencement of the eighteenth century, conjectures, from the context of this inscription, that the theatre so made mention of is no other than the stupendous Colosseum, the architect of which was Gaudentius, who, having contributed to the glory of the capital of the world by the erection of that gigantic, though certainly not correct nor elegant edifice, was rewarded with the martyr's crown by Vespasian. The train of reasoning, and the arguments by which Marangoni labours to fortify his supposition, if they do not amount to demonstration, are at least strongly presumptive, and by no means to be despised.—See Marangoni, *Memorie sacre e profane dell' Anfiteatro Flavio*.

This inscription was discovered in the cemetery of St. Agnes *fuori delle mura*, and is at present affixed to the walls of the subterranean oratory under the church of St. Martina, in the Roman Forum.

Of the stroke-like accents in the place of dots over the letter i, it should be observed that such a method of writing began to appear in the inscriptions of the time of Augustus, and continued in use up to the era of the Antonini, when they ceased to be employed.—Marini, *Atti de' Frat. Arval.* p. 710.

or rather calumny, of Burnet, who pretends to doubt whether, previous to the fourth and fifth centuries, the catacombs were employed as a burial-place by the Christians.*

Precisely the same customs respecting the choice of subterranean chambers, distinct from the sepulchres of their unbelieving fellow-citizens, and the mode of depositing their dead in niches pierced in the sides of these caverns one above another, were, as far as circumstances would permit, exactly imitated by the rest of the faithful scattered through the cities of the Roman empire. At Nepi, a town in the neighbourhood of Rome, was discovered, in 1540, a natural grotto which had been converted into a cemetery or catacomb, for the burial of the first inhabitants of that place who embraced the Gospel. The graves were excavated in the walls, which were of tufo, precisely as they are in the Roman cemeteries, and amounted to the number of nearly six hundred, amongst which thirty-eight were ascertained to be the tombs of as many martyrs; over one of whom was placed the following inscription :—

MARCULUS CIVIS NEPESINUS HAC DIE XXII. JULII
MARTYRIO CORONATUS CAPITE TRUNCATUS JACET
QUEM EGO SAVINILLA JESU CHRISTI ANCILLA
PROPRIIS MANIBUS SEPELIVIT†

III. It is now time for us to pass on to the third question for solution, and ascertain how the saints' and martyrs' tombs may be distinguished from the graves of the less perfect and less heroic crowd of Christians who people these subterranean cities of the dead.

That the multitude of those heroic believers who yielded their life-blood to sign their belief in the doctrines of Jesus were almost innumerable, is authenticated by a variety of testimonies. St. John the Evangelist, who lived through the persecutions raised by Nero and Domitianus, would seem to bear witness to the tides of blood that had already been poured out by the disciples of his divine master, as he symbolizes Pagan Rome under the figure of a "woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus."‡ Many years after, when the Church had smarted under additional sufferings, St. Cyprian (A.D. 248), after applauding the exuberance of courage and constancy in faith exhibited by the Christians, proclaims that the numbers of them who had suffered martyrdom were incalculable.§ The multitudes of those who suffered martyrdom for the faith is also attested by the Roman cemeteries, in which it very often happens that whole galleries are found in which all the niches, crowded close to one another, were occupied with bodies, and the passage itself filled up with the earth that was extracted from a new branch excavated to afford additional room for the multitudes of martyred Christians brought in every night for sepulture. Nor are there wanting

* Burnet's Travels, Letter iv. p. 170.

† Boldetti, p. 580; Mai, p. 390.

‡ Apoc. xviii. 5.

§ Exuberante copia virtutis et fidei numerari non possunt martyres Christi.—Lib. de Exhort. Martyr. c. xi.

inscriptions to certify this fact. Sometimes the number of the saints entombed within is indicated merely by numeral figures surrounded by palm-branches and wreaths, the emblems of victory and martyrdom, scratched in haste upon the upright tiles and mortar on the mouths of these passages : at other times, an inscription tells the fact.

N. XXX. SURRA, ET SENEC. COSS

XL. L. FAB. CIL. M. ANN. LIB. COS.*

XV. IN. P
A A †

XX

TRIGINTA
XXXX ‡

XX

MARCELLA ET CHRISTI MARTYRES CCCCL.§

RUFFINUS ET CHRISTI MARTYRES
CL MARTYRES CHRISTI||

LOC. MA. C. CL. XVIII. INC.¶

The poet Prudentius, born in 348, who visited the cemeteries or Roman catacombs, has noted this circumstance in some verses that will furnish an appropriate illustration of the above inscriptions :—

Innumeros cineres sanctorum Romula in urbe
Vidimus, O Christi Valeriane sacer.
Incisos tumulis titulos, et singula quæris
Nomina? difficile est ut replicare queam.
Tantos justorum populos furor impius hausit,
Quum coleret patrios Troja Roma deos.
Plurima literulis signata sepulchra loquuntur
Martyris aut nomen, aut epigramma aliquod.
Sunt et muta tamen tacitas claudientia tumbas
Marmora, quæ solum significant numerum.
Quanta virum jaceant congestis corpora acervis,
Nosse licet, quorum nomina nulla legas?
Sexaginta illic, defossas mole sub una,
Reliquias memini me didicisse hominum :
Quorum solus habet comperta vocabula Christus.**

The surest sign by which a martyr's grave may be identified, is the attestation of martyrdom on the inscription. This, however, was not

* This inscription was found traced on the mortar of the tomb in the cemetery of Priscilla on the Salarian way. Fabius Cilus and Annius Libo were consuls, A.D. 204.

† Boldetti, p. 436.

‡ Ibid. p. 435.

§ Ibid. p. 233.

|| Ibid. p. 233.

¶ Bottari, tom. ii. tav. 127.

** Hymn xi. Peristeph. in principio.

always practicable, in the hurry and the apprehension in which those were involved who were the objects of a violent persecution. Nor was it possible to ascertain the names of many of the individuals. To supply, therefore, the place of a regular inscription, a palm-branch or a laurel crown was rudely scratched, or drawn in red letters, on the outside of the sepulchre; and inside was deposited, near the head of the deceased, a vase, containing what portion of his blood it had been possible to collect with sponges or handkerchiefs,* together with the instrument of punishment, had it been procured, or a linen cloth tinged with blood.† When such unequivocal proofs of martyrdom are wanting, though the inscription on the tomb may announce the Christian belief of the dead within, and though the palm-branch, or the crown, or garland, may grace it, still the remains are not to be accounted as the relics of a saint, but only the mortal spoils of some early Christian.‡

Not only did the catacombs serve as cemeteries for the dead, but they were very often converted into a temporary residence by the living, who retired to such a melancholy refuge from the storm of persecution, whenever prudence suggested that a retreat from public notice would calm the fury of the tempest.

The saints of the new, emulated the edifying constancy in faith, and imitated the example exhibited by those of the old Law. Like them “they were racked, not accepting deliverance, that they might find a better resurrection;”—“they were stoned, they were cut asunder, they were tempted, they were put to death by the sword.” Like them, they sometimes retired, not through fear, but prudence, and “wandered in deserts, in mountains, and in dens, and in caves of the earth.”§

* See what has been noticed on this point at p. 263.

† Many instruments which had been used by the public executioner to inflict death upon the martyrs, and which are now in the various museums of Rome, were discovered along with the bodies of the martyrs in their graves. Some of these instruments may be seen in the engraving at p. 263. Amongst them, not the least interesting are certain large orbicular polished blocks of black marble, which served as weights, and were attached to the neck, the hands, and the feet of the martyr, who had been condemned to suffer death by drowning, a sentence which, it is well known, was passed and executed upon very many Christians.

Summo pontis ab ardui
Sanctæ plebis episcopus
In præceps fluvio datur.
Suspensum laqueo gerens
Ingentis lapidem molæ.

Prudent. Peris. vii. 21, &c.

Of the number of such martyrs we find Simplicius and Faustinus, who were precipitated into the Tiber, as appears from the inscription on the marble sarcophagus in which their bodies, at their burial in the cemetery of Generosa, were deposited.

MARTYRES SIMPLICIUS ET FAUSTINUS
QUI PASSI SUNT IN FLUMEN TIBERE ET POSI-
-TI SUNT IN CIMITERIUM GENEROSAS SUPER
FILIPPI.

This inscription is given in Aringhi, tom. i. p. 365, and Mai, Vet. Scrip. Nova Collectio, tom. v. p. 405.

‡ Scacchius, de Notis et Signis Sanctitatis, sect. ix. cap. 2.

§ Heb. xi. 35, 37, 38.

Amongst those who retired from the sword of the persecutor, may be enumerated several Roman pontiffs. St. Alexander,* with a crowd of his faithful flock, retreated to the catacombs;† St. Urbanus sought and experienced a temporary concealment amongst the holy martyrs' sepulchres.‡ Of St. Stephen,§ the first Roman pontiff of that name, it is also recorded, that he went about the crypts of the martyrs, celebrating mass and holding meetings there.|| That this pope passed many of his days in the retirement of the catacombs is evident from the records of his life. Hence it was that he used to despatch the companions of his misery, the learned priest Eusebius, and the deacon Marcellus, to exhort, or invite to a personal conference, those amongst the faithful who might particularly need his pastoral solicitude. Here it was that he used to assemble his clergy in religious conference, and collect the neophytes, to instruct, and afterwards baptize them. It was while in these subterranean caverns, that the zealous pontiff had recourse to the ingenious expedient by which he converted, and baptized, not only the two interesting Gentile children, brother and sister, who were in the habit of coming secretly to bring food to their Christian uncle, Hippolytus, in his concealment in the catacombs, but their unbelieving parents also.¶

To strike terror into the minds of the Christians, Pope Xystus II. was put to death, on the plea that by going to the catacombs he had

* A.D. 122.

† Nec præterimus in eorumdem Martyrum actis notatum haberi Romanum Pontificem qui his temporibus præerat ecclesiæ Dei, unâ cum multis in Catacumbis, persecutionis causâ, latuisse.—Vide Baronium, Ann. Christ. 122, tom. ii. p. 106.

‡ Cum secundo esset confessor, latebat in sanctorum martyrum monumentis.—Ex Act. S. Cæcil. apud Bosium.

§ A.D. 259.

|| Beatus vero Stephanus repletus gratiâ Spiritus Sancti per cryptas Martyrum, Missas et concilia celebrabat.—Baron. Ann. 259, tom. iii. p. 72.

¶ Baronius, tom. iii. p. 69. Hippolytus, a Christian of Rome, had flown to the catacombs. His sister Paulina, and her husband Adrias, both pagans, were intrusted with the secret of his retreat, and humanely supplied him with the requisites of life, by means of their two only children—a boy of ten, and a girl of thirteen years of age—who were in the habit of stealing to their Christian uncle's hiding-place with a basket of provisions. Hippolytus often sorrowed within himself over the melancholy reflection that these lovely children, and their generous and amiable parents, were living on enveloped in the darkness of idolatry; and sighed for some propitious opportunity for procuring their minds to be irradiated with the gospel-light of Jesus. St. Stephen was residing in the same quarter of the catacombs. Hippolytus sought the venerable pontiff, and consulted with him on the subject of his painful solicitude. The advice of the sacred pastor was, that he should detain his little niece and nephew at their next visit, in the hope that the parents, on perceiving that they did not return home as usual, would hasten to the uncle in the catacombs to seek and inquire for their children, when such a favourable opportunity might be seized of discoursing with them. Hippolytus admired and adopted the suggestion. The children came as usual, and were easily persuaded to remain; both the parents, at the expiration of the ordinary interval, became alarmed, and hurried to the cemetery, where they found their beloved son and daughter with St. Stephen, who used all his persuasive eloquence, but in vain, to make them converts to the Christian faith. They retired unbelievers; but the seed was sown. They returned again, at the instance of the pontiff, and after a series of events and due instruction, they and their children were baptized; and all four, as well as St. Stephen and Hippolytus, were honoured with the crown of martyrdom, and buried in the catacombs.

been guilty of violating the edict promulgated by the emperor Valerianus, who had, in an imperial rescript, prohibited the Christians from going to the cemeteries.*

That not merely the reigning pope and his clergy, but multitudes of the faithful took up their abode in the cemeteries, is attested by the annals of ecclesiastical history; and the incident to which a reference was just now made, may be cited as an illustration of the fact. Hippolytus was not the only laic who inhabited the catacombs, for we learn that those relatives of his, Adrias and Paulina, with their two children, whose conversion from paganism he had been so instrumental in achieving, after distributing their riches to the poor, deserted their house, and came to fix their abode there along with Hippolytus.†

The affectionate commiseration felt by friends and relatives, and those, too, who still continued to be the followers of paganism,‡ and the charitable compassion for the brethren of the faith, which animated the more wealthy, and sometimes secret, Christians, supplied the suffering inmates of these sepulchral recesses and voluntary prisons with necessary food and raiment; and the piety of those who were particularly pre-eminent in exercising such a work of mercy, has been especially recorded.§ Facilities for the performance of such a charitable office were furnished by the nature and construction of the catacombs, which did not merely branch out in different directions beneath the gardens and the vineyards beyond the walls of Rome, but ran under several parts of the city itself. It required no great skill, and very little trouble, to pierce from a vault beneath a house in the interior of the capital, an entrance into these subterranean passages; and the shafts|| which descended into them, and the mouths of which are still discernible in many parts of the campagna more immediately round Rome, presented a mode of easy communication for the conveyance of food and every other requisite, to those who were living in them.¶ On some occasions, however, neither the darkness, nor the horror, nor the labyrinthian windings of the catacombs, could furnish an asylum secure from the molestations of the infuriated persecutors of the Christian name. This is established by the monuments, and the historical facts which belong to that melancholy period. It is noticed

* Cum autem priori Valeriani edicto vetiti Christiani essent ingredi cœmeteria; Xystum ceu legis transgressorem in eodem cœmiterio, ubi visus esset in legem pecasse, capite truncandum, Præfectus, ad absterrendos cæteros, a cœmiteriorum latebris, consulto præcepit.—Baron. tom. iii. p. 93.

† Baronius, tom. iii. p. 76.

‡ As was exemplified in the case of Hippolytus.

§ Palmatius is one amongst those who have been enumerated as a benefactor of the Christians who lay concealed in the catacombs. “Cœpit Palmatius omnem facultatem suam pauperibus Christianis erogare, et perquirere cryptas si inveniret absconditos Christianos quibus de facultatibus suis victum vel tegumentum ministrabat.”—Ex Cod. M.S. Basil. Fontis Olei Romæ.

|| See p. 541.

¶ During the author's residence in Rome, an entrance into the catacombs was discovered in a garden out of the Porta Portese. The descent into it was by a narrow flight of steps.

in a very beautiful and feeling manner in the following inscription :—

ALEXANDER MORTUS NON EST SED VIVIT SUPER
ASTRA ET CORPUS IN HOC TUMULO QUIESCIT
VITAM EXPLEVIT CUM ANTONINO IMP. QUI
UBI MULTUM BENEFICII ANTEVENIRE PREVIDERET
PRO GRATIA ODIUM REDDIT GENUA ENIM FLE
CTENS VERO DEO SACRIFICATURUS AD SUPPLICIA
DUCITUR. O TEMPORA INFAUSTA QUIBUS INTER
SACRA ET VOTA NE IN CAVERNIS QUIDEM SAL
VARI POSSIMUS. QUID MISERIUS VITA SED QUID
MISERIUS IN MORTE CUM AB AMICIS ET PAREN
TIBUS SEPELIRI NEQUEANT TANDEM IN COELO
CORUSCAT. PARUM VIXIT QUI VIXIT IV. X. . . . TEM.*

And it was while celebrating mass, that Pope St. Stephen was discovered in the cemeteries, and surrounded by a band of soldiers, who permitted him to conclude the holy sacrifice, when they thrust him into his pontifical chair and beheaded him.†

The reader has been already made acquainted with some of the many proofs which might be deduced to certify the fact that the catacombs were resorted to by the faithful for the purposes of religious worship.

As was before observed, it is particularly recorded of St. Stephen, that he used to offer up the holy sacrifice of the Mass in different parts of the cemeteries.‡ It was there, too, that the same venerable pontiff frequently administered the sacrament of baptism to crowds of neophytes.§ It was in coming out of one of these secret oratories, where he had received and was carrying away with him the blessed Eucharist, that the acolyte Tharcisius was apprehended, and put to death upon the spot by the soldiery, for refusing to discover to them the precious treasure that had been intrusted to his custody.||

The cemetery of Ostrianus, on the Salarian way, was, from the most remote period, held in particular veneration, on account of being that part of the catacombs more frequently resorted to by St. Peter, for the purpose of administering baptism.¶ Such, in reality, was the assiduousness of the faithful in attending to the offices of religion, which were celebrated in these subterranean chambers, that it very soon attracted the attention of the Heathens, who reviled them for being a people who avoided the light, and loved hiding-places,** and constituted the subject of a legal enactment against them

* This valuable inscription, which belongs to the time of Antoninus Pius, who commenced his reign in 138, was discovered in the cemetery of Callistus, and may be seen in Aringhi, Rom. Sott. lib. i. c. 22; Boldetti, p. 232; and Mai, Veter. Scrip. Nov. Col. tom. v. p. 361.

† Baronius, Annal. tom. iii. p. 76.

‡ P. 551.

§ Baronius, Ibid. pp. 69, 72.

|| See pp. 197, 198. Surely, had Tharcisius believed the Eucharist to be nothing more than a piece of bread, he would have shown the blessed sacrament to the soldiers, and have saved his life.

¶ Boldetti, p. 40.

** This is one of the many accusations alleged by the Pagan Cæcilius, in Minucius Felix (A.D. 210), against the Christians of Rome, of whom he says :—"Latebrosa et lucifugax natio."—Minucius Felix, p. 75.

in the reign of Valerianus,* who promulgated a decree prohibiting the Christians from visiting the catacombs, with the denunciation of death to every one who should be detected violating the imperial mandate.† But if these and other written testimonies were wanting, the deficiency would be more than amply supplied in corroboration of this historical fact, by the many monuments which still exist in the catacombs, where we may at the present moment behold the oratories, with their frescoed walls and ceilings, the altars, and the baptisteries, erected by the first professors of our holy faith.‡

Independent of the religious veneration with which they must be contemplated by every fervent Christian, the catacombs will be regarded with lively interest by the ecclesiastical antiquary, who discovers in their inscriptions, their sculptures, and their fresco-paintings, such numerous and powerful auxiliaries to aid him in the prosecution of his studies. Of these venerable monuments, the fresco-paintings are not the least important, both as they constitute an epoch in the history of the fine arts amongst the ancients, and serve to illustrate the religious customs and belief of the early Christians. It may therefore be worth while to ascertain, as near as possible, the era to which they properly belong.

Prudentius, who was born A.D. 348, during a visit which he paid to Rome, inspected the catacombs, and has left us a description of the altars and the oratories which he found in the subterranean city. From his hymn in honour of St. Hippolytus, it would seem that the poet's attention was arrested by the painting which adorned the crypto-chapel in which the martyr's body was deposited.§ The testimony of Prudentius proves the existence of pictures in the cemeteries of Rome at the closing of the fourth century : we have evidence that ascends up to a much earlier period.

That many of these fresco-paintings were executed prior at least to the era of the last persecution, which was raised by Dioclesian, is certain ; for the circumstance that the walls in several chapels have been pierced with niches to receive the bodies of the martyrs, notwithstanding the injury thus inflicted on the fresco-paintings which already adorned them, proves the fact. Moreover, the fresco-paintings of the Roman catacombs bear internal evidence to their own antiquity, which demonstrates them to have been, in many instances, the production of artists who lived in the second century of the Christian era. This opinion comes recommended to us by one of the most learned critical and competent judges who have ever investigated this department of the fine arts, accompanied by a weight of arguments, and of deductions which is irresistible. D'Agincourt, by his love for the study of antiquities, was attracted to Rome, where he purposed

* A.D. 253.

† Proconsul dixit, jussum est (de Christianis scilicet) ut nulla conciliabula faciant, neque cœmeteria ingrediantur, quod qui facere comprehensus fuerit, capite plectatur.—Vide Baron. Annal. tom. iii. p. 79.

‡ These venerable monuments may be seen in the learned works of Bosio, Aringhi, Boldetti, Bottari, and D'Agincourt, passim.

§ The description is quoted at length at p. 265, in the note.

to pass only one winter: he was, however, enticed to spend the remainder of his life—a space of thirty-two years—within the walls of that city. During such a lengthened period, he visited, he meditated on, he read of all its monuments, profane as well as sacred. He descended into the catacombs, which he thoroughly explored and excavated in various directions, and procured plans of their oratories and copies of their fresco-paintings to be taken by able artists. He made occasional visits to all the interesting cities of Italy; but Rome was the centre of his paradise, for here it was that he could leisurely look down the many vistas of antiquity, some of which passed through a space of more than two thousand years, and sketch accurate views, and institute correct comparisons between the most prominent objects in architecture, sculpture, and mosaic-work, that appeared at various ages in Pagan and in Christian Rome, in illustration of his “History of the Arts, from their decline, up to the sixteenth century,” a work which is the ornament of Europe, and engrossed the undivided attention of its author during the better portion of a long and studious life. It cannot, therefore, be denied that if any one be competent to deliver an authoritative opinion on this question, it must be such a judge as D’Agincourt, who had so entirely and so leisurely investigated, and was so intimately conversant with this subject. Now D’Agincourt unhesitatingly pronounces many of these fresco-paintings to be the productions of the second century: some he conceived to have been executed in the first. He had the paintings of Pompeii, which was overwhelmed by the eruption of Vesuvius, A.D. 79; the paintings in the Baths of Titus, A.D. 80; the paintings in the tomb of the Nasoni family, erected and ornamented in the second century; and various fresco-paintings in the time of Constantine. After diligently comparing the cemeterial chapels in the catacombs, with the sepulchral chamber at the tomb of the Nasoni, and discovering in both a perfect identity of manner in distributing the departments, and arranging the necessary ornaments, and a close correspondence in the style of drawing the human figure, united with a remarkable similarity in treating their respective subjects, as far as the mythological nature of the pagan sepulchre, and the Scriptural one of the Christian cemeteries could admit, he pronounced many of the latter to be coeval with the former, and in consequence the production of the second century. A few, he is of opinion, belong to the era of the first persecution,* A.D. 56. The testimony of our own illustrious Flaxman, on any subject connected with the arts, is highly valuable. His opinion on the paintings of the catacombs corroborates the judgment of D’Agincourt.†

* D’Agincourt, *Histoire de l’Art*, tom. iv. pp. 62, 63, 69, 70; tom. vi. pp. 12, 13, 14, 15, &c. pl. v. vi.

† See Flaxman’s observations upon them at p. 373 of this work. On some occasions it is difficult to determine whether to smile at, or compassionate the dogmatic presumption of some authors, whose flippancy is only commensurate with their profound ignorance of a greater part of the subject on which they are occupied, and whose horror is so great for anything which tends, though in an indirect manner, to prove the antiquity of the belief and practices of their ancestors, which they have the politeness to nickname popery. Some of those writers, with a magnanimous contempt of all authority, have insisted that the paintings in the Roman catacombs, are the works of the monks during the middle ages!!!

Not only the Christians of Rome, but also those of Jerusalem, were careful to ornament their burial-places, in crypts and catacombs, with paintings of religious subjects. Dr. Clarke tells us, that near the holy city, there is a place still shown as Aceldama, or the field of blood, which was purchased by the chief priest for the burial-place of strangers; and now belongs to the Armenians. It is still, as it ever was, a place of sepulture; and its appearance maintains the truth of the tradition which points it out as the Aceldama of Scripture. In it there are many sepulchres excavated in the side of the mountain. In some of these sepulchres were ancient paintings, executed after the manner of those found upon the walls of Herculaneum and Pompeii, except that the figures were those of the apostles, the virgin, &c., with circular lines, as symbols of glory, round their heads. These paintings appeared upon the sides and upon the roof of each sepulchral chamber, preserving a wonderful freshness of colour, although much injured by Arabs and Turks, whose endeavours to deface them were visibly displayed in many instances. "The sepulchres themselves are, from these documents, evidently of Christian origin," observes this traveller, who sneers at, and calumniates the Catholic religion whenever he lights upon an opportunity; and, after having asked the question of the antiquity of these interesting memorials, and attempted its solution, admits that if his conjectures be true, "these paintings may be considered as exhibiting specimens of the art belonging to the second century."*

The Christian who feels a pious interest in beholding the spot in which his holy religion was cradled in her infancy in Europe, will find his devotion amply repaid by a visit to the Roman catacombs. In these subterranean recesses, he will tread the very ground that was hallowed by the footsteps of the apostles and their immediate successors: he will stand within the chambers' walls that, eighteen centuries ago, echoed back the heart-stirring eloquence of a Peter and a Paul, of a Xystus and a Stephen, and the sighs and sobs and protestations uttered by hundreds of their faithful audience, that they would allow the Gentile to thrust his hand upon their hearts, and wring the very life-blood from them, rather than deny Christ Jesus. He will view the ground that was bedewed with the tears of a crowd of recently converted Gentiles, prostrate at the feet of the prince of the apostles, by whom they were about to be guided to the regenerating waters of baptism. He will behold the plain, the modest altar rise, around which multitudes of primitive believers used to kneel, while the person of the apostle, or some succeeding pontiff, alone stood up, pre-eminent and venerable, with tresses snow-white from care as well as age, and wreathing round a brow that shone all heavenly serenity and sweetness, who was bending over the sacred table upon which he was offering the Eucharistic sacrifice, as prayer, and hymns, and hallelujahs awoke, like the song of the three children in the fiery furnace, in strains of gladness that were pealed along these vaults and

* Clarke's Travels, vol. iv. pp. 343, 345, 347, 8vo. edition. London, 1817.

passages. In these cemeterial oratories, that were frequented by the primitive Christians, he will, in fine, not only observe the prototypes according to which those splendid edifices that arose in the fourth and succeeding ages, were partly modelled, but he will detect in them documents that proclaim the similarity of discipline, and identity of doctrine, which incorporate the Catholics of the nineteenth with the apostles and their disciples and immediate successors of the first century, in one spiritual body, by a unity of faith. The altar, by its very form and name, demonstrates that the sacrifice of the mass was a portion of the creed delivered to the world by the apostles. The tomb of the martyr, which was used as the sacred table ; the care with which his mangled body—each drop of blood—the vial that contained it—the linen on which it had been sprinkled—the instrument of torture and of death,—were carefully collected and deposited apart, with the emblems of victory inscribed upon the sepulchre, prove the primitive respect which was exhibited to relics. The funeral-tile or marble slab, sealing up the mouth of the sepulchre, and inscribed with a request to a departed servant of heaven for his prayers, speaks a contradiction to the asseverations of those who pretend that the invocation of saints is a novelty—a thing unknown to the first believers ; while the petition for peace and refreshment to the soul of him who sleeps within, so feelingly expressed by the piety of surviving friends and relations, and traced over the tomb, immediately attests the ancient existence of the belief in a middle state, where the soul of the faithful, though not perfectly spotless Christian, might be suffering some temporary punishment, and could experience the efficacy of supplications put up from earth in its behalf. Moreover, he will conclude that if the earliest professors of the faith, all glowing as they were with primitive fervour, could derive assistance, from the aid of pictures, to fix their wandering thoughts, or enkindle their devotion when present in the house of God, by looking on the representations of holy subjects depicted on their walls, the same auxiliaries may be as innocently employed, and will produce the same desirable results in the nineteenth as in the first century.

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